The Revolution

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The Revolution

Chapter #1

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THERE IS NOTHING BUT WATER IN THE HOLY POOLS,
I KNOW, I HAVE BEEN SWIMMING IN THEM.
ALL THE GODS SCULPTED OF WOOD AND IVORY CAN'T SAY A WORD.
I KNOW, I HAVE BEEN CRYING OUT TO THEM.
THE SACRED BOOKS OF THE EAST ARE NOTHING BUT WORDS.
I LOOKED THROUGH THEIR COVERS ONE DAY SIDEWAYS.
WHAT KABIR TALKS ABOUT
IS ONLY WHAT HE HAS LIVED THROUGH.
IF YOU HAVE NOT LIVED THROUGH SOMETHING, IT IS NOT TRUE.
I HAVE BEEN THINKING OF THE DIFFERENCE BETWEEN WATER
AND THE WAVES ON IT. RISING,

WATER'S STILL WATER, FALLING BACK,
IT IS WATER. WILL YOU GIVE ME A HINT
HOW TO TELL THEM APART?
BECAUSE SOMEONE HAS MADE UP THE WORD 'WAVE',
DO I HAVE TO DISTINGUISH IT FROM 'WATER'?
THERE IS A SECRET ONE INSIDE US.
THE PLANETS IN ALL THE GALAXIES
PASS THROUGH HIS HANDS LIKE BEADS.
THAT IS A STRING OF BEADS ONE SHOULD LOOK AT
WITH LUMINOUS EYES.

THE gods of the past are dead. And they cannot be revived again. They have become irrelevant to human consciousness; they were created by a very immature mind. Man has come of age. He needs a different vision of the gods, he needs a different kind of religion. He needs to be freed from his yesterdays, because only then can the tomorrow become possible. The old has to die for the new to be.

It is good that the old gods are gone -- but it is difficult for humanity to say goodbye to them. Humanity has become too familiar with them. They have been a great consolation and comfort and convenience, they have been a sort of security. propping them one feels frightened, scared. Mind wants to remain with the known because the known is the familiar, the trodden. Mind is always afraid to move into the unknown. The unknown on the one hand challenges, attracts, on the other hand creates fear. It is unpredictable, one cannot know beforehand what will be the outcome. And mind is always orthodox, it is

conventional. Mind is a convention, mind is traditional, mind is tradition. So the problem is always there -- mind clings with the past and life wants to go into the future, and there is a constant tug of war between mind and life. Those who choose mind remain dead. Those who choose life against mind are the salt of the earth.

It is not only that the gods of the yesterdays are dead, the very concept of a personal god has no more any meaning. In the future there will not be gods, there will not even be one god, there can only be godliness. Try to understand it. God cannot have a form in the future, and if you insist on the form there will be no religion. Only a formlessness can be conceived -- a quality, not a person; an energy, not a being. Not God but godliness. Not any particular religion -- Christianity, Hinduism, Islam -- but only religiousness. Those who can see this can have a great transformation in their lives. Those who can see the point that God has to be dropped in favor of godliness and religions have to disappear in favor of religiousness, they are the people of the future. And I am talking only to those people who belong to the future. I am not interested in the dead, I am not interested in the graveyards. And the graveyards can be beautiful... but that is not the point, they are still graveyards.

Life is an adventure. An ongoing adventure, a continuous adventure into the unknown. That's where logic and life part ways. Logic remains with the old. Logic cannot have any leap, it doesn't allow any quantum leap -- by its very nature it cannot allow it. It has to move step by step, it has to follow the premises. The conclusion is nothing but something that was contained in the premises and has

become manifest; it is nothing new. Logic never arrives at the new, it only makes the old manifest. It makes the old understood, it makes the old clear, it makes the old transparent. But it never arrives at the new. It cannot, because for the new there is no context in the old. That's why it is new, because it has no roots in the old. It is utterly new. It comes from nowhere, it comes out of nothingness. It has no support from the past.

That's why I call it a quantum leap. It doesn't move step by step, it doesn't move by argumentation. It is not a syllogism, it is a song. And it bursts forth in your being if you allow it. It is mysterious. It cannot be explained, because all explanations come from the past. It remains unexplained. But that's the beauty of it, the mystery of it, the wonder of it, the awe of it. It is an Aha! experience. You can have it but you cannot make a theory out of it. The moment you make the theory you have converted life into death, you have reduced life into death.

The moment you try to analyze something -- and explanation means analysis, dissection -- you destroy its organic unity. You see a rose flower, it is there in all its beauty -- but unexplained, unexplainable. It is there to be loved, to be celebrated. You can have a dance around it, you can sit in silence with it, and there will be great joy and great insight; But your mind demands explanations. Your mind says 'What is the meaning of this rose flower?' There is none. It is beyond meaning. You want to have an explanation -- why does it exist, for what? And you are losing track of its reality, you are getting absorbed in the mind which comes from the past. You may compare it now

with other flowers that you have known. Or you may dissect it, you may try to get into its reality by logic.
By the time you understand it -- you can understand its chemistry, not its poetry -- by the time you have understood its chemistry, by the time you have some explanations for it, it is gone. The flower is no more. You have a few chemicals in your hands -- they are not the flower. They may have been the constituents of it but they are not its organic unity. And a flower is not just a sum total of its parts, it is more than the sum total' of its parts.
That's what I mean by poetry. When something is more than the sum total of its parts it is poetry. You cannot reduce the whole to its parts, because the whole has something which the parts can never have -- it has an organic unity. You cannot grasp it, you cannot hold it in your hand, you cannot put it down into a theory, you cannot write a scientific paper about it. It is beyond grasp, it is very elusive. T.he more you chase it, the more you will miss it. You have to enjoy it to know it truly, you have to love it to know it truly.
But love never gives any explanation. It gives great insight, great intuition, it brings a great vision to you. But there is no explanation. You cannot create a doctrine, a dogma.
The future is going to belong to those who can have poetry of the heart. The past was too logical. Even the so-called religious people were nothing but logicians. In the garb of theology they were spinning and weaving logic, in the name of God they were creating philosophy. The highest form of the religion of the past was philosophy, and the lowest form was superstition. And both are false.
One needs a poetry of religion, a mysticism.

Kabir is a harbinger, a herald of the future, the first flower that heralds the spring. He is one of the greatest poets of religion. He is not a theologian, he does not belong to any religion. All religions belong to him, but he is vast enough to contain all. No particular religion defines him. He is a Hindu and a Mohammedan and a Christian and a Jaina and a Buddhist. He's a great beauty, a great poetry, a great orchestra.

And the man was utterly illiterate. The man was a weaver, a poor man. In India he is rare -- Buddha was the son of a king, so was Mahavira, so was Rama and so was Krishna. India has been always interested too much in riches -- notwithstanding what its leaders go on saying to the world, that it is spiritual. It has been too materialistic, and not even honest about it. Even when Indians talk against material things they are materialists. If they praise Buddha they praise because he renounced the kingdom -- the value is still in the kingdom. Because he renounced such wealth, that's why he's worshipped.

Kabir is rare, he is a poor man. In Kabir, for the first time a poor man is recognized as a man of God. Otherwise it was a monopoly of kings and princes and rich people.

Kabir is the Christ of the East. Christ was also illiterate -- the son of a carpenter -- and Christ also speaks in the same way as Kabir. They have great similarities. They belong to the same earth, they are very earthy, but both have great insights. Unsophisticated they are, uncultured, uncivilized. Maybe that is the reason why their sayings are so potent. Their wisdom is not that of the universities, they have been never to any school. Their wisdom comes from the masses, their wisdom is out of their own experience. It is not

learned, it is not scholarly, they are not pundits and rabbis. They are ordinary people. In Kabir, in the East, for the first time a poor man has come to declare the beauties of God. It is very difficult for a poor man to declare the grace of God, it is very difficult for a poor man to be religious. This is my understanding -- that if you find a rich man and not religious, then he is stupid. A religious consciousness is bound to happen if you are rich. Much awareness is not needed for it, your very riches will prove to you the futility of this world. If you have all, you have to become religious, that is inevitable -- because when you have all you will be able to see, even a stupid person will be able to see, great intelligence is not needed, that 'I have got all, and I have nothing inside me. ' If this does . not happen to a rich man then he is really very very foolish, utterly stupid.
To be religious for a poor man is very difficult, great intelligence is needed -- because a poor man has nothing. To see that the world is meaningless is very difficult when you are poor. You have not experienced the world -- great insight is needed to see that which you don't have, to see its futility. Because of that, my appreciation for a Christ or a Kabir is far more than for a Buddha or a Mahavir. They had all; they went through the world. Buddha had all the beautiful women of his kingdom available to him. If he became aware that there is nothing in physical beauty, that it is a dream, it is natural. He had all the luxuries possible to a man twenty-five centuries ago. If he became alert that they don't satisfy, much intelligence is not needed for it. They don't satisfy -- the actual experience proves that they don't satisfy, that the discontent remains the same.

But for a Kabir or a Christ it is very difficult. They are not kings, they are poor people; even their necessary needs are not fulfilled. There is every possibility of hoping and dreaming and desiring. To see that the world is meaningless will need a great genius. So Kabir is illiterate but a man of great intelligence -- of eyes so penetrating that he can even see the futility of that which he has not got. He can SEE it without having it in his own hands, his perception is so clear. He brings the first glimpse of a future religion.

The future religion will not be of ritual. There will not be much worship ping Bud there will be much celebration. And in fact to celebrate is the only real worship. There will be much singing and much dancing, but not offered to any god in particular, just offered to existence itself. A pouring of the heart, a communion of the heart. Dance itself is enough, it need not be for somebody. The song in itself is enough, it need not be addressed. The prayer in itself is enough, it need not be done in a temple or a church or a mosque. In fact it need not be done at all, just a prayerful heart is enough. And it will be a religion which will not be confined by any doctrine, by any dogma -- a religion which will not supply a philosophy but will certainly give you the vision of a different dimension of reality.

Remember, Kabir is a rebel. And I make a great distinction between a rebel and a revolutionary. A revolutionary is not much of a revolutionary. A revolutionary is against something, he is an extremist. The orthodox, the conventional, the traditional, is the rightist; **The Revolution**ary is the leftist -- but they are part of the same game. Just like the right hand and the left hand belong to

the same man, the rightist and the leftist belong to the same mind.

I have heard about a great Russian saint, his name was Avvakum. Avvakum believed that an individual should cross himself not with three fingers (symbolizing the trinity) but by two (symbolizing d e dual nature of Christ, that Christ is man and God both). He is thought to be a great revolutionary. Now what kind of nonsense is this? Whether you cross yourself with three fingers or two fingers, what difference does it make? But Avvakum is thought to be a great revolutionary saint. And the people must have thought so -- because he was crucified, he was killed. Those who murdered him were stupid people and Avvakum doesn't seem to be much of an intelligent man either; He was so adamant about this that to the very end he dutifully, defiantly, crossed himself with two fingers as he was engulfed in flames at the stake in 1682 -- courtesy of the church. He crossed himself with two fingers in the flames, to defy.

But what revolution is there? Three fingers or two -- trivia. Your revolutionaries are always like that. The orthodox people are foolish and **The Revolution**aries are not very intelligent either. They go on doing the same thing on opposite poles. But those poles are of the same energy, the same kind of mind.
Religion is not revolutionary, it is not orthodox, it is rebellion. These new dimensions are nowhere on the right or on the left, these new dimensions are up. Up is an entirely new framework whose very premises and goals

transcend the conventional right and left. Left or right, they are all conservative, they are all down. Rebellion is an up dimension; it is neither right nor left. It is a totally new kind of energy, moving upwards; it has a different vision of life. Kabir believes in the up dimension. What is up? The past is down, the old is down, the familiar is down. The unfamiliar, the unknown, the mysterious, is up. Be up. Never belong to the dimension of the down. That's where people are. Christians and Hindus and Mohammedans and Jainas and Buddhists, they go on living just as if crawling on the earth. They don't fly. Religion gives you wings to go into the infinite.

Listening to the sutras of Kabir, remember it. He will be very very shocking, he will shatter your mind. Out of his compassion he will destroy, he will create a kind of emptiness in you -- because only in that emptiness God is: God as godliness. Only in that emptiness is meditation, and only in that emptiness do you start seeing for the first time. Nicholas of Cusa has pointed out that the word for God 'Deus' comes from 'theory'. 'Theory' is a beautiful word from which 'theory' comes. 'Theory' has become very ugly, but 'theory' is beautiful -- it simply means 'I see.'

Religion gives you eyes, it is simply a clarity. Remember, clarity does not give you explanations -- but it makes you able to live, it makes you able to love. Clarity does not give you meanings but it gives you significance. Again, they are different things. A meaning is a mind thing, a significance is a life experience -- it is existential.

I have heard, Albert Einstein used to say 'Religion without science is blind, and science without religion is lame.' With a little change, I would like to agree -- but that little change

has much to say. Einstein says 'Religion without science is blind.' That is not right. Rather, 'Religion without science is lame, and science without religion is blind' -- because religion gives eyes. It gives insight into reality, it gives insight within and without. Yes, it is true -- without science religion is lame, it cannot walk.

You can see it in the East, the East is lame -- actually lame. And the West is blind, actually blind. Science gives energy, power, speed, technology, but it does not give you insight into what to do with it. It gives you insight only into matter, but not insight into your own being. So the insight into matter goes on becoming greater and greater technology, and you don't know what to do with it. And when technology is there you have to do something with it. Science gives power without giving you wisdom, that is the danger. And religion gives you wisdom without giving you power, that is the danger. In the East, people have eyes but no power to do anything.

The future will have a new kind of synthesis happening: science and religion meeting and merging into each other. Then man will not be lame and man will not be blind. Kabir's approach will give you many glimpses of the future, what kind of religion is possible. It may shock you many times, it may be disturbing to you many times. But remember, all growth is painful -- and with Kabir you can grow immensely.

Kabir is not interested in giving you any answers -- because he knows perfectly well there is no answer. The game of question and answers is just a game -- not that Kabir was not answering his disciples' questions; he was answering, but answering playfully. That quality you have to

remember. He is not a serious man; no wise man can ever be serious. Seriousness is part of ignorance, seriousness is a shadow of the ego. The wise is always non-serious. There can be no serious answers to questions, not at least with Kabir -- because he does not believe that there is any meaning in life, and he does not believe that you have to stand aloof from life to observe and to find the meaning. He believes in participation. He does not want you to become a spectator, a speculator, a philosopher.

He says: Jump into life! Become part of it, throb with it. And then you will know -- although you will never be able to transfer your knowledge through words to anybody else. Truth is not transferable. But you will become truth and you will be a light in this dark night of life and you will become a path into this jungle of life.

Many will have insights in your presence, you will be a catalytic agent, but you will not be able to give ready-made answers.

There can be no serious answers to questions about the meaning of life, for to ask about life is to stand back from life and pretend one is not it. And from there you have taken a false step from the very beginning. And the first step wrong, and all your steps will be wrong. Questions at best are a form of play and may be enjoyed as such. And there are no right answers, only light ones. Let me repeat it: And there are no right answers, only light ones, given and taken lightly by those who know that they play.

That is the game between a master and a disciple.

Whatsoever Kabir is saying has not been written -- it is addressed to his disciples. This is a spontaneous outpouring of his heart. He was a singer, he was a poet: somebody

would ask something and he would sing a song spontaneously. And nobody has ever sung such songs.
The enlightened man is not other than the fool. Remember, while moving in the company of Kabir, that the enlightened man is not other than the fool. What makes a man enlightened is the realization that he is as a fool. 'My mind is that of a fool' says Lao Tzu. Kabir will agree perfectly, totally. 'How empty it is' says Lao Tzu ' -- as empty as the mind of a fool.' Emptiness takes nothing seriously, raises no one thing up over another. Worship ping nothing, it celebrates all.
Kabir is a celebrant. He celebrates all -- all colors of life, the whole rainbow of it. What he is going to say to you is not philosophy but pure poetry. It is not religion but a hand beckoning, a door half opened, a mirror wiped clean. It is a way back home, a way back to nature.
Nature is God to Kabir -- the trees and the rocks and the rivers and the mountains. He does not believe in the temples and the churches and the mosques, he believes in the living reality. God is there, breathing, flowering, flowing. And where are you going? You are going to a temple, man-made, to worship an idol, again manufactured by man, in his own image.
Kabir calls you back from the temples and the mosques: What are you doing there? He calls you back to celebrate life.
I have heard:

The old man of Zen, Dr D. T. Suzuki, was asked by a student at a lecture once: 'When you use the word REALITY are you referring to the relative reality of the

physical world, or to the Absolute Reality of the spiritual world?' Saying nothing, Suzuki closed his eyes. ('Doing a Suzuki' the students called it, for at such times it could not be known whether he was profoundly meditating or jut fallen asleep.) After a full minute that seemed very much longer, Suzuki opened his eyes and said 'Yes'

This is the way of a wise man. Questions don't mean much, this way or that. Answers don't mean much, this way or that. Life has to be lived without questions and without answers, only then do you live in its authenticity. So go to life -- that is the only temple where God can be found. And with no questions and with no answers, just go silently, innocently. IGNORANTLY. Just go there and let life take possession of you.

Don't try to possess life -- that's what the ego goes on doing. Don't try to grab it, allow yourself to be possessed by it. Be overwhelmed by it, be flooded by it, and you will know. And you will know so deeply that you will never be able to say 'I know.' You will know so intimately that you will not be able to reduce it to knowledge.

Only superficial things can be reduced to knowledge. The profounder a truth, the harder it is to reduce it to knowledge. The knowledge seems so pale, and truth is so alive. Knowledge is bloodless, heartless. And truth is the beating of the heart and the circulation of the blood and the breathing of the air, and love, and dance.

Now the sutras.

THERE IS NOTHING BUT WATER IN THE HOLY POOLS...

In the East the holy pools have been believed in for ages -- that if you go to the Ganges you will be purified; nothing else is needed. Very cheap, very easy to do. But very tricky; you are be fooled by the priests. Kabir says, 'There is nothing but water in the holy pools' -- he takes the hammer in his hand and he starts destroying your so-called religion. The holy pools halve been of immense value to the Hindus. The water certainly cleanses the body but it cannot cleanse the soul. How can it cleanse your consciousness? You commit wrong, and you go and take a dip in the Ganges and you think it is finished.

It happened, a follower of Ramakrishna was going to the Ganges on a certain auspicious day, and he asked permission of Ramakrishna. Ramakrishna was not like Kabir. A very polite man, he would not take a hammer in his hand. But truth is truth. He would hit with a flower, not with a hammer -- but hitting is hitting, and sometimes a flower hits more deeply than a hammer. He said 'Good, you go -- the Ganges is beautiful, it purifies. But remember one thing: don't come back, remain in the Ganges for ever. Because the moment you get out, the effect is lost. And have you seen the trees on the bank of the Ganges?' And the devotee said 'Yes, there are big trees on the Ganges.' And Ramakrishna said 'Have you ever pondered over it, why they are standing there?' He said 'No, I have never thought about it.' And Ramakrishna said 'When you take a dip in the Ganges and you go underwater, naturally, the

Ganges is so pure that your sins leave you immediately. But they jump on the trees and sit there. And when you are coming back home they jump upon you again.'

But this is saying the same thing. It is just that Ramakrishna's and Kabir's way of saying it are different -- Kabir is just blunt, Ramakrishna is polite.

Just look at the stupidity of human mind. For thousands of years it has believed that by going to a holy pool, to a river or to a pond, all will be good. And in the same way others have believed other things -- going to sacred cities, Jerusalem, or the Weeping Wall, or going to Kaaba. They are all the same stupid attitudes. You want to find cheap ways to get rid of all that you have been doing, you don't want to take its responsibility on yourself. You don't want to transform yourself, that's why you find these cheap ways. You remain the same.

Man has not changed -- because of these things. And these things became a great consolation. A murderer goes to the river, a holy river, and takes a dip in the river and feels perfectly good. The same is being done by the Christians when they go to confess. You go to the priest and you confess, and you think it is finished just by confessing it. And next day you are ready to do it again. And you know that there is not much of a problem, you can do it again and go and confess again. You can go every year to the Ganges, take a dip, and the whole year is clean and you have earned great virtue.

When you think over it, it looks so stupid. But that's how man has lived up to now. In the name of religion, man has just been postponing his transformation. And the real

religion should be a transforming force. But the so-called religion has not been a transforming force; on the contrary, it has been a hindrance. It has been the greatest obstacle in man's change.
So religious people go on moving in a circle. They go on doing certain things, hoping that everything will be okay, and they remain the same. They God year in, year out, to the temple. They go on playing with their beads, they go on repeating sacred names, and they remain the same -- not even a slight change. Nothing ever changes. In fact their beliefs are their ways to protect themselves from change; their beliefs are their defenses, their beliefs are the arm our around themselves. They want to remain the same. They still want to have that pleasure also, that they are religious, that they are holier then others -- that they are not ordinary people, they are extraordinary. And these things give you beautiful dreams of yourself being extraordinary, superior, holier-than-thou. These are ego trips.

THERE IS NOTHING BUT WATER IN THE HOLY POOLS,
I KNOW, says Kabir, I HAVE BEEN SWIMMING IN THEM.
ALL THE GODS SCULPTED OF WOOD AND IVORY CAN'T SAY A WORD.
I KNOW, I HAVE BEEN CRYING OUT TO THEM.

And Kabir says it out of his own experience. He had been going to all these places -- to the temple and to the mosque and to the holy river and to the sacred places, he had travel led along. But he was traveling with eyes open, watching

what is happening. And nothing was happening. He says it out of his own experience. He is not a theoretician, remember it always -- whatsoever he says, he says because he has experienced it. His statement has a validity; he is not only philosophizing, it is not only an idea, that there is nothing but water in the holy pools. He says:
I KNOW, I HAVE BEEN SWIMMING IN THEM. ALL THE GODS SCULPTED OF WOOD AND IVORY CAN'T SAY A WORD.

And you go on praying to them. And see the absurdity of it, the ridiculousness of it: you have created them! You have purchased them from the marketplace and then you start worship ping them. They are playthings, toys to play with, and you go on deceiving yourself. And you can be so auto hypnotized by your own deceptions that the whole life can go down the drain without knowing a single glimpse of truth.
Destroy all these idols. It will be painful, because they have a certain consolation. It will become very very painful, because you will be left alone with no god to cry to, to pray to. You will be left alone in this vast emptiness of existence. But that is the first step towards reality, towards the true God, towards godliness.
Be naked of all beliefs and be free of all idols.

ALL THE GODS SCULPTED OF WOOD AND IVORY CAN'T SAY A WORD.
I KNOW, says Kabir, I HAVE BEEN CRYING OUT TO THEM.

He had prayed for many years -- he is not just saying it, he cried his eyes out. He was weeping and crying and weeping and crying and praying. And then one day suddenly he realized the fact: 'To whom am I addressing this? There is nobody, the temple is empty! The god has never been there. It is a man-made temple manufactured by the stupidity of man, manufactured for certain securities. Because man cannot remain alone, he creates a god. God is nothing but a childish desire that you always need a parent. It is a father-fixation or a mother-fixation.

The child is born. He is born in security, comfort, convenience. The mother takes care, the father takes care, he is protected. He grows in this protection, in this caring loving atmosphere; he becomes accustomed to it. He starts getting the idea that he will be always cared for this way, always protected this way, always loved this way. It is natural for a child, because one learns by one's experience. Sooner or later he will have to stand on his own feet. Sooner or later the mother will die, the father will disappear, he will be left alone. Now a problem will arise: 'Who will care? Who will love me? Who will protect me?' Now all his securities are gone. And now he creates imaginary securities. He says 'There is a god' -- God the Father, or God the Mother.

Why do you call God 'The Father'? It has something to do with your father. Why do you call God 'The Mother'? It has something to do with your mother. It is a projection, it is a wish-fulfillment.

Kabir will absolutely agree with modern psychology and its approach. It is a father-fixation, a parent-fixation -- because

your real parents are gone, you create unreal parents. You cannot remain alone. You are still childish deep down, still immature deep Down; you are not an individual yet.
To be an individual one has to be free of all idols, all projections. To be an individual one has to live in insecurity without any arm our. One has to live vulnerably, without any protection; one has to live dangerously.
Because you are afraid, you create a god. Your god is out of your fear.
And the real God is never out of fear. From where does the real God arise? The real God arises out of love. And the false god arises out of fear. Keep it in your mind:
Whenever you pray out of fear your prayer is false, pseudo, a sheer wastage of time. When you pray out of love your prayer is true. Only love is true. But the difference has to be understood. When you pray out of fear you ask some god somewhere in the sky to give love to you. It is begging.
You are a child, you need a father. Your own father has betrayed you, died, your own mother has not been true to you for ever. Now you need a father or a mother who will be for ever and ever -- an immortal father and mother, an eternity. But you want love.
A child wants love, a grown-up man gives love -- that is the difference between a child and a grown-up man. And the so-called grown-ups are not all grown-ups. Growing in age is not real growth, growing in consciousness is real growth. Growing is not necessarily growing up, it may be just a passage of time. You only grow old, you don't grow up. You only age, you don't become wise.
The child simply takes. It is natural; the child cannot give, he can only take. He takes milk from the mother, he cannot

give anything in return. He cannot even say thank-you, he simply takes. And he takes it without any gratitude; he is not even grown-up enough to feel gratitude. He takes it for granted that this is how things are and this is how things should be.

When you are a grown-up, when you start giving, when you start sharing love... And this is one of the greatest problems each and every human being has to face. I observe it every day. Couples come to me and they find a thousand and one problems, though those are not real problems. The real problem is that both are immature -- others are just excuses. Both are immature, both are asking for love, and nobody is grown-up enough to give it. Hence the problem: two beggars begging from each other and nobody is ready to give, nobody has anything to give. Naturally they both become very very angry.

Just watch. When you love a person what is the motive? You want to be loved? Then it is childish. Or you want to share your love, you have so much that you would like to share it, you have so much that you would like to shower it -- then it is mature. Immature love is a beggar, mature love is a king.

Out of fear you create a god which is immature, as immature as you are. Out of love you start seeing God -- godliness, rather. Love gives you eyes to see that this whole existence is full of divinity. Then you don't call God 'The Father' or 'The Mother'; in fact then you don't give it any name.

Lao Tzu says 'I don't know His name, so I will call it Tao. But this is just to indicate. I don't know His name.'

Godliness has no name, no limitation. Wherever you pour your love you will discover it. Pour your love on a tree and the tree becomes God. Pour your love on a woman and the woman is a goddess, pour your love on a man and the man is a god. Pour your love anywhere, and suddenly love makes it possible, love creates the miracle, and God is discovered. Pouring love is the way to discover God.
But your gods are not discovered gods, they are invented gods, invented out of fear.

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THE SACRED BOOKS OF THE EAST ARE NOTHING BUT WORDS.
I LOOKED THROUGH THEIR COVERS ONE DAY SIDEWAYS.

If you also try to look sideways you will also find nothing but rubbish in the so-called sacred books. Rubbish of the ages, junk. But you will have to look sideways. What does he mean by 'sideways'? Look without the eyes of belief, look without any prejudice. Look courageously, daringly, don't be afraid in looking, and you will be surprised. In the Bible, in the Koran, in the Vedas, just look directly. Very rarely will you come across a gem; otherwise all is rubbish. One wonders why it has been collected in the so-called sacred scriptures of the world. But if you look with a prejudiced eye, with the belief that whatsoever is written

there is truth and nothing but truth, then you will not be able to understand Kabir.
Kabir is saying: Burn the scriptures, be free of the scriptures -- because by being free of the scriptures you will be free of mind, by being free of scriptures you will be free of thoughts. You will attain to a kind of innocence, a not-knowing innocence. And from that point knowing starts. First become ignorant. Remember, a learned man is not needed, a learning man is needed. And there is an immense difference between the two. The learned man thinks he has arrived, he knows. And the learning man knows that he does not know, so he goes on learning.
Never become knowledgeable, then you will know. And there are wonders upon wonders to be known. The reality is inexhaustible -- you can never come to a point where you can say 'Now I have known all.' The more you know, the more you understand that more is yet left to be known. The greater becomes your insight, the greater becomes the mystery of life. At the ultimate stage of knowing, all knowledge disappears. Mystery surrounds you. You are surrounded by something which by its very nature cannot be known. And you are not separate from it to know it; you are one with it, you are part of it.

THE SACRED BOOKS OF THE EAST ART NOTHING BUT WORDS.

And remember, the word can create great illusions. Somebody comes here and shouts 'Fire! Fire!' and you will start running. The very word triggers something in you -- fear. The word 'fire' is not fire, the word 'god' is not God

and the word 'love' is not love. And the word 'food' is not food; it will not help in any way to satisfy your hunger. The word 'water' will not quench your thirst.
And what is there in the sacred scriptures? Words upon words. They cannot nourish you. You will need God Himself, not the word 'god'. Only then, and ONLY then, will there be contentment.

I LOOKED THROUGH THEIR COVERS ONE DAY SIDEWAYS.
THE SACRED BOOKS OF THE EAST ARE NOTHING BUT WORDS.
WHAT KABIR TALKS ABOUT IS
ONLY WHAT HE HAS LIVED THROUGH.
IF YOU HAVE NOT LIVED THROUGH SOMETHING, IT IS NOT TRUE.

Go on watching your mind, how pretentious it is. It goes on saying many things which it has not experienced. This is dishonesty, this is cheating. If you don't know a thing, say it clearly to yourself and to others: 'I don't know. ' That honesty will help you. If you have known something, only then say that you know. And you will be unburdened -- because ninety-nine percent of the knowledge that you carry is just a burden. It is not your experience, it is borrowed. And all that is borrowed is untrue -- from whom you have taken it doesn't make any difference. You may have taken it from a man who knew, you may have taken it from Kabir or Christ or Krishna -- that doesn't make much difference. From whom you borrow, it doesn't make any difference; the moment you borrow it, it is false.

Truth cannot be borrowed.
I see something. But when I say it to you, it is not my vision that reaches you but only my words. The vision is left with me; only words leave me. Those words are empty. And you will collect those words, and you will think they have come from a man who knows, so they must be true. They are not.
Truth is only when there is experience.
So when Kabir is saying it he is not only saying it against ancient scriptures, he is saying it against his own words too. Remember it with me too. You cannot see truth just by collecting my words. And the temptation is great. When you see a man who knows, his words have such authenticity, such vigor, such passion, that his passion is infectious. Beware of the temptation. When I say something to you I say it so totally that you can start believing in it. But that will be a belief, and you will only be cherishing words.
I have seen the beauty. But when I talk about it to you it is no more the same. You can ask then why do I talk in the first place? Why does Kabir talk? If words cannot say it, then why talk at all? There is still some reason to talk. Words cannot give you the truth, but words can create a thirst in you. I cannot transfer my truth to you, but I can make you feel that truth exists. Now the journey starts -- don't think that the journey has ended. Words can put you on the way, they cannot give you the truth. But from a man who knows, they come like flames. They burn you. They create a great desire in you to know, to see, to be.
But those words are not enough. Don't sit upon them! Let me be infectious to you as far as your thirst, hunger, for

truth is concerned. But my words are words, Buddha's words are words, all scriptures are words. The wise person will just take the indication that truth exists: 'Now I have to search.' The search has to be individual.

WHAT KABIR TALKS ABOUT
IS ONLY WHAT HE HAS LIVED THROUGH.
IF YOU HAVE NOT LIVED THROUGH SOMETHING,
IT IS NOT TRUE.
I HAVE BEEN THINKING OF THE DIFFERENCE
BETWEEN WATER
AND THE WAVES ON IT. RISING,
WATER'S STILL WATER, FALLING BACK,
IT IS WATER. WILL YOU GIVE ME A HINT
HOW TO TELL THEM APART?

To to the sea and see the waves rising. Are the waves separate from the ocean? Is the ocean separate from the waves? Has anybody ever seen a wave separate from the ocean? Has anybody ever seen the ocean without waves? They are together. In fact to say 'together' is not right, because they are one. What is a wave? An ocean waving, an ocean in movement. And what is an ocean? All the waves together, all the waving together. Waving is an aspect of the reality of the ocean.
But words create separation. When you say 'the wave', 'the ocean', there is a difference. If you look in the dictionary, the dictionary cannot say 'the wave is the ocean' or 'the ocean is the wave.' The dictionary will go into the etymology of the words 'wave', 'the ocean' -- they are separate. The dictionary has to keep them separate,

otherwise words will enter into each other and there will be great confusion. They have to be kept separate, compartmentalized. But only words are separate; in reality nothing is separate.

The tree is separate, the earth is separate, but in reality the tree is never separate from the earth and the earth is never separate from the tree. In words the sky is separate from the earth, but in reality they are together.

The reality is a togetherness. All things are hanging together, inter linked, intertwined, members of each other. If you start working from one thing you will end up with the whole.

That's why Tennyson is reported to have said 'If I can understand a single flower in its totality, root and all, I will have understood the whole universe.' He is right, he has a great insight there. If you can understand a single flower in its totality, root and all, you will have understood all the stars and all the suns and all the moons and all the men and all the women and all the earths and all the planets. Because if you go deeper and deeper and deeper you will find in a single small flower the whole is involved. You cannot understand it separately. Without the earth what is it? And without the sun what is it? There will be no color without the sun, without the earth there will be no form. And who knows how many more things are involved in it? Without the stars maybe roses will not be the same. Who knows what pulsations the roses get from the stars? And certainly without the human eye the rose will not be the same. It will not have any color -- the moment you don't look at the rose, it is no more rosy, because the color exists

only in relationship with the eye. When there is an eye there is color; without the eye there is no color.
When you go to Niagara and you hear that great sound of the Niagara Falls, it was not there, it jumped into existence the moment you came there -- because without the ears there is no sound. If there is nobody around the Niagara Falls there is no sound, it falls silently. Because how can the sound be created without the ear? For thousands of years Niagara went on falling and falling silently, because there was nobody to hear it. Then there must have entered some adventurous prim-itive, and the moment he came close by, the Niagara burst into great sound. The ear is a must.
Now scientists say, even scientists -- poets have always been saying this, but now even scientists say that when you love a rosebush bigger flowers come to it. Love somehow gives a warmth, nourishment.
In Canada they have been experimenting with what effects music can have on roses. In a certain university the experiment was done; they were surprised, they could not believe it. The same kind of flowers were divided into two parts -- a dozen plants on one side, a dozen plants on another side. One part of the plants was fed with Ravi Shankar's music, and another part with jazz. The plants that were fed upon Ravi Shankar's sitar all started leaning towards the instrument, all leaning -- became fans, all leaning.
And on the other side where jazz was given to the plants they were all leaning to the other side, all escaping, trying to escape -- because rooted they cannot escape, but all trying to escape. And the flowers were bigger with Ravi

Shankar and the plants were double, their length was double. And they were all watered the same way, manured the same way, looked after the same way. When they were planted they were of the same height, and there was no other difference. The same light, the same earth, everything was the same -- just the music was different.
Life is so much intertwined, everything is part of everything else. Only in words do things exist; in reality no thing exists. It is all together, it is one thing. It is good that Buddha calls this 'nothing', because no thing exists. You cannot call it anything, say what it is; it is all together. Men and women and animals and birds and trees and mountains and stars: all is one.

I HAVE BEEN THINKING OF THE DIFFERENCE BETWEEN WATER
AND THE WAVES ON IT. RISING,
WATER'S STILL WATER, FALLING BACK,
IT IS WATER. WILL YOU GIVE ME A HINT
HOW TO TELL THEM APART?
BECAUSE SOMEONE HAS MADE UP THE WORD 'WAVE',
DO I HAVE TO DISTINGUISH IT FROM 'WATER'?

Beware of language. Language creates so many games, and you can be caught in those games. That's why the insistence of all the great mystics of the world that the reality is known in silence. When language is completely dropped, only then is the reality known -- because language creates barriers.

BECAUSE SOMEONE HAS MADE UP THE WORD 'WAVE',
DO I HAVE TO DISTINGUISH IT FROM 'WATER'?
THERE IS A SECRET ONE INSIDE US.

The unknown one, the secret one, the mysterious one. He is within and without. That secret one is a wordless reality, a silence, a profound silence. Alive, but soundless.
Throbbing -- but no name can be given to it.

THERE IS A SECRET ONE INSIDE US.

Why does Kabir call it 'secret'? Because language is not applicable to it. Language makes everything public. The moment you can say something it becomes public; saying means making it public. When you cannot say a thing, when there is no way to say it, it remains secret. If something can be said it cannot be kept secret. Philosophies are public, your so-called religions are public, your scriptures are public. And the truth is a secret. Not that somebody is keeping it a secret, not that somebody is hiding it -- its very intrinsic nature is such that it cannot be said.
Lao Tzu says: The Tao cannot be said. And the moment you say it, you have falsified it.

THERE IS A SECRET ONE INSIDE US.
THE PLANETS IN ALL THE GALAXIES
PASS THROUGH HIS HANDS LIKE BEADS.

And you are not small. Nothing is small. If everything is together then nothing is small, then everything is just a door to the whole. If you go deeper into yourself you will reach to that profound depth which is the depth of all. Only on the periphery are we separate; at the center we are one. The center is one, only peripheries are different.
Your name is different, my name is different, but my reality and your reality are not different. Your body is different, my body is different, but the body is just a dressing, a clothing. The reality that is clothed in the body is not different.
Drop language, and then see. And you will find the secret one throbbing in you, breathing in you. And you will see it is the same breathing in somebody else. It breathes in a thousand and one ways, but it is one. Life is one. Life is God -- not the word 'god' but life, not the word 'life' but life itself.

THERE IS A SECRET ONE INSIDE US.
THE PLANETS IN ALL THE GALAXIES
PASS THROUGH HIS HANDS LIKE BEADS.
THAT IS A STRING OF BEADS ONE SHOULD LOOK AT
WITH LUMINOUS EYES.

But you will need luminous eyes to see this reality, to recognize this secret one inside you. To recognize this vastness, this totality, this wholeness, you will have to create luminous eyes. What does he mean by 'luminous eyes'? Your eyes are too dusty, the dust goes on collecting. It is like a mirror which has collected so much dust that it

reflects no more. What dust? Beliefs, religions, idols, ideals, ideologies, scriptures, -isms. All kinds of dust have accumulated on your eyes. It is really a miracle how you go on seeing the little bit that you do -- even that should not be, because with so much dust...

Scientists say that we see only two percent of life. Ninety-eight percent remains unavailable because of our prejudices. We see only that which we want to see, we see only that which we are prepared to see, we see only that of which we are not afraid. We don't see things which we are afraid of, which we don't want to see; we go on avoiding. By and by the mind becomes very very narrow and we see only a small bit of reality. And we go on claiming that reality to be the all, and we go on claiming that 'My truth is the whole truth.' And much conflict and controversy arises out of it.

Kabir says: You will have to create luminous eyes. Empty eyes are luminous eyes. Drop all dust. Sacred or mundane, drop all dust; holy or profane, drop all dust. Cleanse your eyes: that's what meditation is all about.

Let your past disappear from your being. Be here now, and you will have luminosity and you will be able to see. God is not somewhere else -- you need not go to the Himalayas. God is not somewhere high in heaven, God is here now! This very moment! But your eyes are not luminous, you cannot reflect Him. God is not to be searched for, your eyes have only to be clean, unburdened. Let the past disappear. Says Jesus: Let the dead bury their dead. Disconnect yourself from the past -- and this has to be done every day, because the past is created every day. What is today will become your past tomorrow. The moment it is past, loose

hold of it, don't cling to it, let it go. It is no more significant, no more of any value. If you can let the past go, you will be available. That availability is luminosity. You will have eyes which can reflect, which can see; you will have become mirrors. Meditation is the way of becoming a mirror.
And all the things Kabir will be saying to you are only to help you to become meditators. God need not be worried about. Let only one thing remain in the deepest of your heart -- that you have to bloom into a meditator. And all else will follow it.

The Revolution

Chapter #2

Chapter title: The Stretched Soul Makes Music
12 February 1978 am in Buddha Hall

The first question:
Question 1
I HAVE JUST RECENTLY BEEN HELPED TO DISCOVER THAT NOBODY IS PERFECT AND TO LET GO OF MY FANTASY OF A PERFECT PERSON. NOW I AM LEFT WITH MY FEELINGS OF LOVING AND HATING THE SAME PERSON AND I FIND IT DIFFICULT TO LIVE WITH SUCH INTENSE, SEEMINGLY POLAR OPPOSITES IN MYSELF. ANYTHING TO DO?
PRABHU Maya, the first thing to remember is that the idea of perfection is the root cause of all neurosis. Humanity has not been healthy because of the idea of perfection. Man has

suffered immensely, and unnecessarily. Erase this word 'perfection' from your vocabulary.

'Perfection' means you are creating a tension in your life between that which is and that which should be. And that tension is what creates schizophrenia. You become split; you are no more one, you become two. And you will never again be Open because there is no end to your imagination. You can always imagine a better state of affairs. Wherever you are, you can always have your goal somewhere there on the horizon. And the horizon is never achieved.

You remain unfulfilled -- not because life makes it difficult for you to be fulfilled; life is all for your fulfillment. You remain unfulfilled because of your imagination. Life is ready to deliver all that you need, this very moment -- but your idea of perfection becomes a barrier. Then you cannot love, then you cannot live, then you cannot sing, then you cannot dance. All celebration will disappear from your life; you will be pathological.

And that's what has been taught by the so-called moralists and the so-called religious, down the ages. For thousands of years, man has been conditioned to be neurotic. Joy is when you accept yourself as you are. Joy is a function of immense acceptance.

'Perfection' means you reject yourself. And remember, when you reject yourself you naturally reject others too. A perfectionist is hard upon himself and is hard upon others too. He cannot relax and he cannot allow anybody else to relax. Let-go is impossible for him, and he will condemn anybody who is living a relaxed life.

These neurotics have created hell as a punishment for all those who are not perfectionists. Naturally, they suffer

here, they suffer deeply. They ONLY suffer, their life is a suffering. They have crucified themselves; now they cannot allow you to go on enjoying life. They say 'Okay, you can enjoy for the moment. But remember, finally you will be thrown into eternal hell.' That is their joy, that you will have to suffer eternally. They are suffering only for the moment -- sooner or later they will be free from this life and they will be in paradise, and they will enjoy all kinds of joys that they have never allowed themselves here. And you will be suffering in hell -- and eternally, for ever. That is a pathological mind. It is not capable of enjoying, and it is not capable of forgiving others for enjoying.

Drop this word 'perfection', it is a dirty word. And it is one of the root causes of your misery. You can never be blissful with this attitude towards life. Then you are always bettering, then you are always improving. Your whole energy is lost in improving yourself, and the day never comes when you can enjoy. When can it come? How can it come? You can always imagine a better state of affairs. The horizon goes on receding back. You go on approaching it but you never arrive. You cannot arrive; it is an imaginary phenomenon, it is illusory. This is the first thing I would like you to understand.

The second thing: Imperfection is a fundamental law of life. Man is the only animal who is imperfect. Dogs are not imperfect, each and every dog is a perfect dog. Cats are not imperfect, trees are not imperfect, rocks are not imperfect. In this whole vast existence man is the only animal who is imperfect. And that is where his glory is -- because in imperfection there is growth, in imperfection there is

opening, there is evolution. When you are perfect there is nowhere to go. Perfection will be suicide for humanity. Just think, what will you do when you are perfect? In the first place it cannot happen. In the second place, IF it happens, what will you do then? The perfectionist will be at a loss, utterly at a loss -- because he knows only one way of life, and that is to go on improving. Now there is no more to improve he will commit suicide.

Man's glory is that he is the only animal who grows. Out of his imperfection man has become a tremendous power. The child of man is the most helpless child, and out of that helplessness great things have happened. Man is born with very weak instincts. That's why he becomes intelligent -- he has to become intelligent, he has to substitute his weaker instincts with a stronger intel-ligence. A dog need not do anything, a dog is perfect; he lives through his instincts he never allows his in-telligence to grow. What is the point? The instincts are doing far better, more perfectly, than intelligence will ever be able to do.

Intelligence is there because you are weak in your instincts. Man has developed all kinds of technologies, science, because man is very weak. Just watch: he cannot run like a wolf or a dog, he is not strong like a lion or a tiger, he is not swift like a deer. Out of these imperfections he has done great things. He has developed weapons because he is weak physically; he could not have survived without weapons. He is delicate, he is not strong. Because he is not speedy he has developed speedy vehicles. Because he is prone to illness and disease he has developed medicine.

Out of imperfection man blooms. Because he does not know, he has developed philosophies and religions. No dog

has developed a philosophy or a religion. There is no need; the dog knows already, knows instinctively. The dog is not ignorant, so there is no need to know. Man is ignorant, it hurts. He tries to know, he becomes curious, he explores, he becomes adventurous.

All animals are satisfied; only man is continuously in discontent. That's his beauty. Out of his discontent he grows, he finds new ways of growth. Only man is anxious, anxiety-ridden. Hence he develops meditation techniques. Just watch: whatsoever you have -- in culture, in art, in philosophy -- is out of your imperfections.

Don't be bothered about perfection. Replace the word 'perfection' with 'totality'. Don't think in terms of having to be perfect, think in terms of having to be total. Totality will give you a different dimension. That's my teaching: Be total, forget about being perfect. Whatsoever you are doing, do it totally -- not perfectly, but totally. And what is the difference? When you are angry the perfectionist will say 'This is not good, don't be angry; a perfect man is never angry.' This is just nonsense -- because we know that Jesus was angry. He was really angry against the traditional religion, against the priests, against the rabbis. He was so angry that single-handed he drove all the money-changers from the temple, a whip in his hand. And he was shouting at the top of his voice, and they became frightened -- his anger was so intense, passionate. It is not just an accident that the people he was born to had to kill him. He was really angry, he was in rebellion.

Remember, the perfectionist will say 'Don't be angry.' Then what will you do? You will repress your anger, you will swallow it; it will become a kind of slow poisoning in your

being. You may be able to repress it but then you will become an angry person, and that is bad. Anger as a flare-up once in a while has its own function, has its own beauty, has its own humanity. A man who cannot be angry will be spineless, will not have guts. A man who cannot be angry will not be able to love either -- because both need passion, and it is the same passion. A man who carrot hate will not be able to love; they go together. His love will be cold. And remember, a warm hate is far better than a cold love. At least it is human -- it has intensity, it has life, it breathes.

And a man who has lost all passion will be dull, stale, dead, and his whole life will be angry. He will not express it, he will go on repressing. Layer upon layer, anger will accumulate; he will be simply angry. You can go and see your so-called mahatmas and saints, they are angry people. They think they have controlled their anger, but what can you do with a controlled anger? You can only swallow it. Where will it go? It belongs to you, it is. part of you, it will remain there unexpressed.
Whenever anger is expressed, you are released from it. And after the anger you can again feel compassion; after the anger and the storm is gone you can again feel the silence of love. There is a rhythm between hate and love, anger and compassion. If you drop one thing, the other will disappear. And the irony is that whatsoever you have dropped, you have only swallowed it. It will become part of your system. You will be simply angry for no reason at all; your anger will be irrational. It will show in your eyes, in your sadness, in your somberness, in your seriousness. You will become incapable of celebration.

When I say replace perfection with totality, I mean when you are angry be totally angry. Then just be anger, pure anger. And it has beauty. And the world will be far better when we accept anger as part of humanity, as part of the play of polarities. You cannot have East without having West and you cannot have night without having day and you cannot have summer without having winter. We have to accept life in its totality. There is a certain rhythm, there is a polarity.

It is the stretched soul that makes music. And souls are stretched by the pull of opposites -- opposite bunts, tastes, yearnings, loyalties. Where there is no polarity, where energies flow smoothly in one direction, there will be much doing but no music, much noise but no music. The music is created by the meeting of silence and sound, the music is created by the polar opposites.

Just look at life. If there are only men on the earth there will be no more music, if there are only women on the earth there will be no more music. The music is between the polarities: man and woman, yin and yang, Shiva and Shakti. Only the stretched souls can create music -- stretched between polarities. A man who can be angry and totally angry will be able to be in love and totally in love. And this too has to be understood, that it is a fact that you love a man and you hate the same man. You love and hate the same person -- who else? When you have invested your love in somebody, naturally you have invested your hate too, because hate and love are two aspects of the same coin. Lovers fight, they are intimate enemies. And whenever the fight disappears between two lovers, love also disappears. It cannot exist without the fight.

There is an inner mechanism. When you love a person you want to come close-to him, you want a deep intimate relationship. But after a deep experience of intimacy you want to separate too, you want to go far away. You have feasted, now you would like to fast, otherwise there will be nausea. You can love and you can be intimate only for a certain amount of time. You cannot eat for twenty-four hours, you cannot love either. If a person eats for twenty-four hours he is mad. And he will not enjoy food -- in fact he will enjoy vomiting more than food; out of necessity he will have to vomit.

It is said about Nero that he was so much obsessed with food that he had four doctors following him wherever he would go. And those four doctors' duty was to make him vomit. He would eat too much and the doctors would make him vomit, and then he would eat too much again -- immediately. To make it possible for him, so he could eat many times in a day, the only way was to help him vomit. Now this is madness. And how can you enjoy food when you are continuously vomiting? It is nauseating, the very idea is nauseating. And when you digest it you will throw your whole system into a chaos. It is the mind being destructive to the body.

When you eat, enjoy it totally. But then there is a need for six to eight hours' fast -- only then does the hunger arise again. The same is true about love. When you love a person you come close; you eat of him, he eats of you, you participate in each other's being. You come closer and closer and closer, to a point where no more closeness is possible. Then the reverse process sets in: you have to go away to come back again -- you have to fast to feast again.

That is the inner mechanism of why lovers fight. The fight is a way to go away from each other so that they can start feeling hungry for each other again; then they come back again. Now drop fighting, then you will be stuck. Then you will never be able to come together again. That's what happens with husbands and wives. A moment comes, they become fed-up with fighting and they stop fighting, they become polite to each other. They become very very careful -- they call it care but it is not care, it is just an avoidance of ugly scenes. But then they remain separate for ever, then they keep a certain distance. Then they never come close, because they have understood it by experience that if you come close you will have to go away. And the only way to go away is by fighting -- otherwise how can you go away? Loving is coming closer, fighting is going away. It is hard to go away; you have to create a rationale to go away. You have to hate the person so that you can be away from the person, you can forget all about him and you can be alone. Togetherness and aloneness, this is the polarity.

You say, Prabhu Maya: I HAVE JUST RECENTLY BEEN HELPED TO DISCOVER THAT NOBODY IS PERFECT AND TO LET GO OF MY FANTASY OF A PERFECT PERSON.

You will not find a perfect person. And if you can find one you will not be able to love him either, because he will be so inhuman. He will be like a machine. Machines are perfect, but you cannot love a machine unless you are mad. There are people who love machines, there are people who

love their cars; they are just mad. And there is a reason in it, why they love cars: they have become incapable of loving human beings. Because it is risky. To love a car, there is no risk; you can shout at it, you can abuse it, it will not retaliate, it will not say a thing.

You see? When people become incapable of loving human beings they start loving pets, animals -- because a dog is always good to you. Dogs are such great politicians; they know your stupidity. They know -- whenever you come they start wagging their tails. Even if you are angry at them they go on wagging their tails. They never react, they are always loving. They are not like your wife or your husband, they are always loving. But can't you see that their wagging the tail continuously is false, pseudo? It is sickening -- mm? The poor dog is just trying to be a diplomat, and you enjoy it. You have fallen from your humanity.

And I am not saying don't love dogs, I am simply saying this should not be a substitute for loving human beings. And then people have even fallen from there -- because a dog is after all a dog; sometimes he forgets his diplomacy, sometimes he is really angry, sometimes he becomes natural and authentic. Sometimes he is indifferent, he doesn't bother about you -- you are standing there waiting for his wagging tail and he is not wagging it. He is in his dream, he is seeing his own fantasies, he does not care a bit. Then people fall even deeper, they regress -- then they start loving machines. Those machines become their dolls, mechanical toys.

This state has been created because we expect perfection. No woman can be perfect, otherwise she will not be a woman. No man can be perfect, otherwise he will not be a

man. And if you can find a perfect man you will not be able to live with him. He will be utterly boring. He will be sheer boredom -- he will be an incarnation of boredom, an AVATARA of boredom.
You cannot live with your so-called saints. That's why people have invented worship. They worship the saint, and they say goodbye -- they don't live with the saint. It is very difficult to live with a saint, he is so dry. desert-like. He will make you a desert also. He will kill you as you are, he will reduce you to a certain formula a prescription, a morality, a religion -- but he will not leave you in freedom. He will be a bondage, a prison.
Avoid, if you can avoid, perfect people. It is very difficult to find them in the first place -- but if you can find them, escape as fast as you can and never look back.

I HAVE JUST RECENTLY BEEN HELPED TO DISCOVER THAT NOBODY IS PERFECT AND TO LET GO OF MY FANTASY OF A PERFECT PERSON. NOW I AM LEFT WITH MY FEELINGS OF LOVING AND HATING THE SAME PERSON...

This is beautiful. This is how it should be, this is natural. To avoid this, man has been creating many many strategies. One strategy is: love one man and hate another. That is a strategy. Indians love Indians and hate the Pakistanis. That is a strategy, otherwise you will have to hate and love Indians -- and it is easier too. Everybody tries to find a scapegoat. Christians love Christians and hate Mohammedans or Hindus, Jainas love Jainas and hate

Buddhists or Mohammedans -- you will have to find a scapegoat.

But this is pointless; it doesn't help, it can't help. Your hatred is bogus, so is your love. Both are artificial, comfortable but untrue. That's why man has to invent a devil also with God: love God and hate the devil. Otherwise you will have to love and hate God.

In that way, the East is far more insightful. You have to love and hate God. God is both the creator and the destroyer, God brings life and God brings death. It is God who creates the roses and it is God who creates the thorns in the rosebushes. It is God who gives you health and all the blessings of life and it is God who gives you illness, old age, disease and all the curses of life.

But for that you need a very profound vision. The easier and more simple way is: divide. Let God become the direction of your love and the devil the direction of your hate. This is easier, but then your love for God will be just so-so, lukewarm -- because it is false; this is not a true God. Existence is one. And it is good to hate the same person you love, because then the play of hate and love will create music. Otherwise, just hating one person will not create music -- there will be sound but no silence, and there will not be music. And loving one person will not be an opportunity, an occasion, for creating music either -- because there will be silence but there will be no sound. Sound and silence together, dancing hand in hand, embracing each other -- music is created. Music is bliss. Don't be afraid. Hate the same person and love the same person, that's how it should be. Don't become puzzled by it. Difficulties will be there, because you have been taught

'How can you hate the person you love?' -- you have been taught that dichotomy. But you have to understand, the teaching is false.
How can you NOT hate the same person if you love him? -- that's what I say to you. You will have to hate the same person you love -- and understanding it, even hate is accepted. When hate is accepted, your love has transcended. When love and hate both are accepted totally, you have a transcendence, a great insight, a profundity -- that there is a love that contains both love and hate. Only that love is real love which can contain hate too.
Why are you so much afraid of hate? Because your love is too small, tiny. You know that if there is hate, the hate will destroy love. Only poor lovers are afraid of hate. Real lovers can hate as much as they like, and they know, they trust, that love will transcend, that love will conquer finally -- there is no fear.

The second question:
Question 2
I WANT TO PRAY TO GOD. PLEASE TEACH ME THE WAY.
DON'T bother God, He's got his own problems. Don't you see whatsoever He creates dies? Keep your problems to yourself. Why should one want to pray to God? God does not need your prayers. You may be in need of those prayers, but they will not be anything more than vocalizing your desires, your de-mands, expressing your complaints. That's what people are doing in the name of prayer -- complaining and complaining and complaining, and saying

'Things should not be like this.' Trying to help God to become a little more wise.

No, prayer is not needed, what is needed is meditation. Meditation has no reference to God. Meditation transforms you; it takes no account of God. And you don't know about God in any way -- how will you pray to something unknown, something x-y-z? In what language are you going to pray to God? You don't know Him at all. And there are people who say 'By praying to God you will come to know Him.' But prayer presupposes as a requirement, basic requirement, that you should KNOW, only then can you pray. You should know, only then can you love. How can you love an unknown God? Your prayer will be formal; it will be nothing but a cliche.

Meditation is a totally different dimension. Kabir will suggest meditation, Buddha has suggested meditation, I suggest meditation. Meditation is a different approach -- it has nothing to do with God, it has something to do with you, with your mind. It has to create a silence within you, a deep utter silence. In that utter silence you will start feeling the presence of God.

Prayer is a consequence of real meditation. Only a meditator can pray -- because he knows, because he feels, because now God's presence is not just an argument, not a logical thing, but something experienced, something lived. And then prayer is no more a corn plaint. Then prayer is a surrender, then prayer is pure love -- no desire attached to it, no conditions. It is sheer gratefulness.

Let prayer come after meditation. Meditate. Meditation will prepare your heart, it will cleanse you. It will cleanse you of your thoughts, it will throw out all the rubbish that you

have been carrying in your head for ages, for lives; it will make space for prayer to happen. Meditation is like preparing a ground for a rose bed: prayer is like a rose. First you have to prepare the ground -- you have to remove the weeds, you have to change the soil, you have to throw out all the stones.

Meditation prepares the bed. And only in a prepared bed can you plant roses. Otherwise weeds will overrun your roses and weeds will exploit the whole soil and your roses will not get much -- they will be poor roses. And if there are stones in the ground the growth of the roses will be stunted.

First prepare the ground, then prayer happens on its own accord. Prayer is something that you cannot do. Meditation is something that you CAN do, because it has something to do with your mind -- it is your mind, you can do something with it. Prayer has something to do with God. God is beyond, far away, one does not know where. What is His address? What is His name? Where to send these prayers? So you can go on praying to empty skies and deep down you know that this is all futile. But maybe... perhaps it works, perhaps it doesn't work, but it costs nothing, so one goes on praying.

First prepare yourself in meditation. Meditation means a thoughtless silence, a thoughtless awareness. Peace. When that peace is there, one day prayer bursts forth. You simply see a bud opening in your being, your heart becomes a flower and there is much fragrance. That fragrance is prayer. You bow down. Now God is no more far away, He is very close by -- you are bridged by your flowering.

Prayers done without meditation are formal, foolish. Prayers done without meditation are meaningless -- a sheer wastage of time and energy and life.

I teach you meditation. And prayer cannot be taught. When meditation has happened, one day you stumble upon prayer. Prayer is grace. Meditation can be of effort, but prayer happens effortlessly. Forget about prayer and forget about God; you have first to do great work upon yourself. Be absolutely concerned with only one thing: how to drop the mind. In the dropping of the mind is all -- prayer will arise. Prayer is a reward to a meditator; it is a consequence. About this, the Eastern mystics are very clear -- from Patanjali to Krishnamurti, they all teach meditation. And the reason is that the work has to be with the human mind. Prayer means a dialogue with the universal mind. Wait, be patient, first be capable of that dialogue. And then you need not go anywhere -- when you are silent you hear that still small voice within your heart. In fact the dialogue is always started by God from the other side. You cannot start the dialogue, you can only be receptive; on your end a great receptivity is needed. And the moment you are ready, suddenly something is connected and the bell starts ringing. But the call comes from the other side. It is God who calls Adam 'Where are you? Where are you hiding?'

When Adam committed his sin, his mistake -- when he ate the fruit of the Tree of Knowledge -- he became very much afraid of God. God had prohibited it; now he had betrayed, he had been disobedient. He started feeling guilty. And God started searching for him -- and he was hiding behind this bush and that, and God was shouting all over the Garden of Eden 'Adam, where are you?'

Since that day, God has been calling and you are hiding behind this bush or that.
You need not have any prayer. You only need a silent heart which can hear the shouting God, the call of God. He is calling you, you need not call Him. Just be a deep receptivity. That's what meditation is all about, it makes you receptive. In that receptivity you start hearing God talking to you.
Real prayer is when God talks to you, unreal prayer is when you talk to God.

The third question:
Question 3
I HAVE BEEN TO SEE A GREAT NUMBER OF TEACHERS AND I HAVE GIVEN UP ALL THE PLEASURES OF LIFE. I HAVE FASTED, BEEN CELIBATE, AND STAYED AWAKE NIGHTS SEEKING ENLIGHTENMENT. THIS WAY I HAVE SUFFERED A LOT AND YET I HAVE NOT BECOME ENLIGHTENED. WHAT SHOULD I DO?
GIVE up suffering. You seem to be a masochist, You love suffering -- these are all just excuses to torture yourself. Don't torture yourself any more; your torture is the barrier. Only a celebrating person becomes enlightened. How can you become enlightened by suffering? Suffering is pathological, it is morbid, it is neurotic. It is not natural, it is ugly.
But that's what has been taught. Remember one thing: humanity has been dominated by the patho-logical, it has not been dominated by the healthy. And there is a certain reason behind it. Because the healthy is too busy enjoying,

he does not bother to dominate others. The unhealthy cannot enjoy; he puts his whole energy into dominating. One who can sing a song and can dance a dance, sings and dances -- he celebrates under the stars. But one who cannot dance, is crippled, is paralyzed, he lies down there in the corner and plans how to dominate people. He becomes cunning.

You will be surprised that hunchbacks, blind people, ugly people, are very cunning, very clever. They have to be; that is how they try to throw their weight around. One who can create, creates. And one who cannot create, destroys -- but he has to show to the world: 'I am here.'

The people who become interested in politics are always ill people. No healthy person has ever been interested in politics -- where will he find time for politics? He is so happy loving, he is so happy dancing, he is so happy creating. Heaven is showering on him -- why should he want to go to New Delhi?

I have heard about a man who went to his party chief; he wanted a ticket to stand in the elections. The party chief just jokingly asked him 'What is your intention, what is your motive? Why do you want to fight for parliament?' The man was also in a joking mood, he said 'I want to become the prime minister.' The chief could not believe it, he said 'Are you mad?' And the man said 'Is that a condition?'

Yes, that is a condition. The ill and the unhealthy and the ugly and the untalented, the uncreative, the mediocre, the stupid -- they are all very very clever in dominating people.

They find ways and means to dominate; they become politicians, they become priests. And naturally, what they cannot do they cannot allow anybody else to do. They are against all joy.

How can a cripple allow you to dance? Just think of it. He cannot dance -- the only way he can feel good is if he can create a poison in your mind that dance is a sin. Then he feels perfectly okay, immensely happy. If he can create the idea that dance is a sin then he is no more a cripple, he is a saint. Look at the reasoning behind it. If he cannot enjoy, he can at least poison your enjoyment. And all the cripples can gather together and they can all put their heads into it and they can create great morality, they can condemn everything. And it is possible for logic to condemn any and everything -- you just have to search for the negative and you will find it, because the negative is part of all positivity.

For example, I was just saying that when you love, you hate the person also. Now, love is the positive part, hate is the negative part. A man who is impotent and cannot love can always fall upon the negative, can always magnify the negative, and can always tell you 'Listen, if you are in love you will suffer. You are falling in a trap, you will be in misery.' And naturally, whenever hate moments come and you are in misery, you will remember him -- he was right. And they are bound to come. And there is a natural tendency to be aware of illnesses rather than to be aware of health. When you are healthy you tend to forget about your body. But when there is a headache or some pain or some ache in the stomach you cannot forget your body -- it is

there, very prominently there, emphatically there; it knocks at your doors, it wants your attention.
So when you are in love and happy you tend to forget. But when there is fighting, hatred, anger, you tend to magnify it. And those cripples -- the moralists, the priests and the politicians -- they are shouting in a chorus 'Look! We told you beforehand but you didn't listen to us. Renounce love! Love brings misery. Renounce this, renounce that -- renounce life!'
And if you can go on repeating such things continuously, they have an impact; people become hypnotized. You have become hypnotized. You say you have been fasting, you have been a celibate. What has fasting to do with enlightenment? What has celibacy to do with enlightenment? Irrelevant. All that you have been doing -- 'I have been awake nights seeking enlightenment...' Can't you seek enlightenment in the day? And why should you be awake in the night? Why go against nature?
Enlightenment is not something against nature. It is the fulfillment of nature, it is the crescendo of nature, the climax. It is optimum nature. It is through being with nature that you arrive at it -- not being against it. It is not going against the current, it is flowing with the current. The river is already going to the sea, you need not start swimming against it. And that's what you have been doing.
Now you ask 'What should I do?' Give up suffering, give up your attachment to suffering. You are not in search of enlightenment, you are in search of suffering -- enlightenment is just an excuse.
Love life, be more happy. God can come only to a happy soul. Only when you are utterly happy is there a possibility,

otherwise not -- because misery closes you, bliss opens you up. Have you not watched it, observed it, in your own life? Whenever you are miserable you become closed; a hard shell surrounds you. You start protecting yourself, you surround yourself with a great arm our -- because you know you already have so much pain, you cannot afford any more hurt from anywhere. You have to harden your surface.

Miserable people always become hard; they lose softness, they become like rocks. A happy person is a flower -- he is so happy, he is so blessed, that he can bless the whole world. He is so blessed that he can afford to be open. He has nothing to fear. All is so good, all is so friendly, the whole existence is befriending him -- why should he be afraid? He can open up. He can invite existence, he can become a host to existence. Only in that moment, God enters you. Only in that moment, light penetrates you and you become enlightened.

Enlightenment is not something that has to be fought for, it is something that you have to allow. It comes in a moment of let-go. In surrender it comes.

Now, you have been a warrior. And to warriors God is not available. God is available only to lovers. God is the Beloved, He is available only to a loving heart. Love life, love His creation -- that is the only way to love God. Creation is the visible God. He is green in the trees and red in the roses and gold in the rays of the sun. He is silver on the surface of a lake when the moon is mirrored. He is laughter, He is tears. He is this life in its totality. Don't become an escapist and don't brag about your masochism as spirituality. Give up suffering and start a joyous journey.

If you want to enter into my temple then it has to be not celibacy but celebration, not a fast but a feast.

The fourth question:
Question 4
OSHO, YOU EMPHASIZE PLAYFULNESS, LEELA. BUT IS IT POSSIBLE FOR A PLAYFUL MIND TO BE A PLASTIC SURGEON OR A SCIENTIST?

The question is from Prem Leeladhar. He is a plastic surgeon, hence the question.

REMEMBER that all that has ever been invented in the world has been invented out of playfulness. You will be surprised to know that all that you see has been invented by playful people, not by the serious people. The serious people are too much past-oriented -- they go on repeating the past, because they know it works. They are never inventive.
When a bullock cart is doing well, why bother? why waste time in inventing a car? And who has ever heard of a car? -- you must be mad. The utilitarian cannot be interested in it. He will say 'For what? The bullock cart is doing perfectly well.'
But there are people who are playful, who cannot be contained by the past, who always go on playing with things. And out of that playing, new combinations arise. Inventiveness is a dimension of playfulness.

And you ask me: IS IT POSSIBLE FOR A PLAYFUL MIND TO BE A PLASTIC SURGEON OR A SCIENTIST?

It is only possible for a playful mind. The non-utilitarians are the discoverers, the explorers. The utilitarian always asks what the profit is in it. For example, people have reached to the moon. The utilitarian, the business mind, asks 'For what? You cannot find a market there, there is nobody -- this is a sheer wastage! Why put in so much energy and so much effort and so much money? And people are starving on the earth.' The business mind, the economist, will say that this is not right.

But there are people who are more interested in going to the moon -- for no reason at all. These are the people who bring the future into the present. Right now you also cannot think of any utility, but who knows? The earth may become very inhospitable to man -- it is becoming so. Man has done so much harm that the earth cannot forget and forgive it. Man has been such a disaster, he has destroyed the ecology of the earth. The earth is angry, revengeful.

The earth one day may become absolutely against humanity. It may not provide food. Then the only way to survive will be to move from this planet to some other planet. It may not be the moon -- but the moon is not the end of the explorers' playfulness, that is just a station on the way. It may be some other planet which will be more green,-more alive. The earth is dying; it is a dying planet, it is an old planet.

But only later on will people say 'Great inventors were these people who landed on the moon.' Right now, every

practical, pragmatic person is against it. That's how it has always been. Many weapons and tools were to begin as playthings -- the bow was a musical instrument before it became a weapon, and the wheel was a plaything before it was used as a tool. In many excavations it has been found that there have been civilizations, prehistoric civilizations, which had no bullock carts but which had toys with wheels. Ornaments came before clothes, you will be surprised -- before clothes, ornaments came into the world. There are still primitives who are naked but they are as much interested in ornaments as you are -- even more so. Clothes are a practical necessity, but ornaments just playfulness. Man is not as economical an animal as economists suppose. Man is more an aesthetic animal than economical; he loves beauty more than utility.

The first domesticated animals were pets. And it has been suggested that grain was first cultivated tot to raise food but to make beer. Now my Germans will be happy. And I agree with it.

Art is older than production for use, and play older than work. Man was shaped less by what he had to do than by what he did in playful moments. It is the child in man that is the source of all his uniqueness and creativeness, and the playground is the optimal milieu for the unfolding of his capacities and talents. Wherever man becomes more of a utilitarian he loses the capacity to explore. Wherever man starts condemning things of luxury he becomes dull, stupid. You will see it in the East: people have become dull, people have lost all joy of invention -- because all luxury has been condemned; it is a sin to seek comfort. But if you are not seeking comfort then there is no point in exploring, if you

are not seeking luxury then all search stops. Then all that you need is a shelter, food, clothes -- but there you are finished.
And when you don't explore you don't become rich, when you don't explore you stop growing. In the East it has happened, it has happened terribly: because the so-called priests and religious people condemned all luxuries, man became uninventive. The East is poor because of the saints -- because people are bound to remain poor if they don't explore. If people are satisfied with just whatsoever is the case they become more and more poor every day, because every day more and more people are born and the place becomes more and more crowded. And they cannot find any way out of it; they take it for granted as their fate.
Man is a luxury-loving animal. Take away play, fancies and luxuries, and you will turn man into a dull sluggish creature, barely energetic enough to obtain bare subsistence. A society becomes stagnant when the people are too rational or too serious to be tempted by baubles.
When I say playfulness is the source of all discoveries, I mean it. The greatest calamity that can happen to a man is that he becomes too serious and too practical. A little bit of craziness, a little bit of eccentricity, is all for the good.

The fifth question:
Question 5
OSHO, WILL YOU BE MY CATALYST TOWARDS GOD-REALIZATION?

MY approach is that the more you forget about God, the better. Leave Him alone. Realize yourself. This is again an

escape from your problems: God-realization, nirvana, moksha -- these are avoiding your real problems, these are ways you start going outward. Go inward. Self-realization is the thing -- God-realization comes out of it, grows out of it. It will take care of itself, you need not worry about it. At least do a small thing: know who you are. You don't even know yourself, and you have started working for God-realization? I can be a catalyst to self-realization. And out of self-realization, God-realization comes on its own accord.

But remember, to be a catalyst is a very thankless job -- because if I am to be a catalyst for your self-realization, I will also be a catalyst for many ugly things that you are carrying within you. I will be a catalyst for your anger and I will be a catalyst for your hatred and I will be a catalyst for your greed and I will be a catalyst for your violence and I will be a catalyst for your suicidalness, murderousness -- all that you are carrying. And behind all that is hidden yourself. You will have to cat hart all that -- only then. Don't be angry with me. You yourself are asking -- you are asking 'Will you be my catalyst?' That's what I am, that's what a master is supposed to be. That's his function, to be a catalyst.

And that is what sannyas means from your side -- to allow me to be your catalyst. Sannyas is a gesture that you are ready to go with me; even if I am going to hell you are ready to go with me. And remember, the way to heaven goes through hell. Then don't be angry...

I have heard:

A girl learned that compulsive emotion-reactions were called stresses. And the more she learned, the more stresses she discovered. Her job was a stress, and the improper fit of her clothing was a stress. Taking the garbage outside was a stress, and washing the dishes was a stress.

Now, stresses are tricky things, they can be redirected. For example, the girl had a boyfriend who liked to remind her of stresses. At dinner, she said 'I just hate asparagus!'

And he helpfully replied 'That's a stress!'

At the theater. she remarked 'I can't stand waiting in lines!'

'Merely a stress' he said.

As you may imagine, the direction of the stresses began to change, and it was not long before her boyfriend became the target of her anger.

'You are becoming a stress' she said.

But the young man felt bound to explain her error. So he told her that all stresses -- that is, all compulsive emotion-reactions -- were inside her. That the external circumstance was only a trigger, a catalyst, that caused a stress to come out in the open. Therefore, his helpful comments were not the cause of her stresses, since they all came from inside of her.

Still full of anger at him, but appreciating her logical position, she exercised her only option. With glaring eyes and a contemptuous tone, she turned to him and said 'You catalyst!'

Remember, I am ready to become your catalyst. Don't be angry -- because it is going to be a rough journey. The end is beautiful but the journey is rough, it is arduous. To encounter oneself is painful -- because for centuries you

have not been encountering yourself, you have been avoiding all possibilities of encountering. So much garbage has gathered there -- it is going into your basement where you have not been for years but where you have been throwing all kinds of junk.

A catalyst has to be a catalyst totally. And first the negative things start surfacing. And only when you are finished with the negative, then the positive.

Many people ask me why I insist so much on growth groups here -- because no ashram anywhere in India has growth groups. My insistence is for a certain basic reason, it is very fundamental. The modern mind is very much repressed -- the more cultured you become, the more repressed you become automatically. Those other ashrams in India have no notion of the modern mind; they still live at least three thousand years ago. They still think that Buddhist meditations will do, or Patanjali will do.

And I know perfectly well that Buddha and his meditations and Patanjali and his methods are of immense value. But they cannot work directly on the modern mind. They were not invented for the modern mind, they were invented for a different kind of mind -- more primitive, more simple, more innocent, more childlike.

Before you can do vipassana or zazen you will have to go through groups like encounter and primal therapy and gestalt. They will destroy, they will take the poison out of your system. Then you will again be a primitive -- innocent, childlike. Then vipassana can work, otherwise not.

So here, in this place, first we emphasize catharsis. And when the catharsis is complete, only then the second step,

meditation, starts. So you can think of my approach in three steps: the first is catharsis, the second is meditation, the third is prayer.

The last question:

Question 6
WHY DO YOU ALWAYS SPEAK FOR NINETY MINUTES?
THERE are many reasons, but because ninety minutes are soon going to be complete, I will tell you about only a few. The first is, after thirty minutes one third of you fall asleep. After sixty minutes, two thirds. After ninety minutes, all. Then I have to leave.
And the second: I have no wife here. First you will have to understand a story, then you will understand my answer. What do I mean by saying that I don't have a wife?

It is said of a great political leader that whenever he would speak he would go on and on, non-ending, but whenever his wife was present his speech would be very short and sweet. His secretary was perfectly able to understand what the matter was: when the wife was present he was afraid. So there was no curiosity about this, but about one thing he was very curious. Before the leader would start speaking, the wife would always send a small note through the secretary. It was always so.
One day, just out of curiosity he looked at the note. There was not much -- just a single word: KISS. He thought 'She loves him so much, always sends a note saying "KISS"

before he starts.' So that day, when he found the leader alone he said 'You have a far-out wife! Living with her for thirty years, and she is still so romantic -- every time you speak she sends a note saying "KISS". '
But the politician became very sad, and he said 'You don't understand; it is a code word. It means "Keep It Short, Stupid."'

The Revolution

Chapter #3

Chapter title: By A Fiery Intention
13 February 1978 am in Buddha Hall

ARE YOU LOOKING FOR ME? I AM IN THE NEXT SEAT:
YOUR SHOULDER IS AGAINST MINE.
YOU WILL NOT FIND ME IN STUPAS,
NOR IN INDIAN SHRINE ROOMS,
NOR IN THE SYNAGOGUE, NOR IN CATHEDRALS,
NOT IN MASSES, NOR KIRTANS,
NOT IN LEGS TWISTING AROUND THE NECK,
NOR IN EATING NOTHING BUT VEGETABLES.
WHEN YOU LOOK FOR ME, YOU WILL FIND ME INSTANTLY.
YOU WILL FIND ME IN THE TINIEST HOUSE OF TIME.
KABIR SAYS, 'STUDENT, TELL ME, WHAT IS GOD?
HE IS THE BREATH INSIDE THE BREATH.'
WHAT HAS DEATH AND A THICK BODY DANCES
BEFORE WHAT HAS

NO THICK BODY AND NO DEATH.
THE TRUMPET SAYS, 'I AM YOU.'
THE SPIRITUAL MASTER ARRIVES AND BOWS DOWN
TO THE BEGINNING STUDENT.
TRY TO LIVE TO SEE THIS!

EVOLUTION has a logic in it. One thing leads to another, rung by rung, step by step. There is a kind of inevitability. Evolution is mechanical, it is continuous. There are no gaps in it, no leaps in it, nothing new ever happens. Only the old goes on becoming manifest. Evolution moves in one dimension. It is predictable, you could have seen it before. It is very rational, it is sane.

But revolution is more than sanity, it is more than logic. It is not inevitable, it has many surprises in it. It jumps, it leaps, it is a quantum leap. The quantum leap is its basic innermost core.

That's why I say Karl Marx has no understanding about revolution. His revolution is inevitable; his revolution is something that is going to happen on its own accord, without any intention on man's part. It is going to happen out of the past by itself -- just as a seed becomes a tree: it HAS to, because the seed already contains the tree. The tree is not really something new, it is contained in the seed -- unmanifest, but still it is contained; the seed is the blueprint of it. When the tree arrives it is only a revelation of that which was hidden -- it has come into the open. But the tree is not anything really new. There is no revolution between the seed and the tree, there is evolution.

Marx says that the communist revolution is inevitable, it is a natural consequence of capitalism. If it is so, then it is not

revolution. Then it is simply evolution; why call it revolution? Revolution means something new happens -- something that was not going to happen on its own accord, something that can happen only through human intention, human consciousness. Something that cannot happen without the help of human consciousness -- that is revolution.

Revolution is a surprise, revolution is a miracle. It should not have happened but it has happened. It is mysterious. Up to man there has been evolution, from the fish to the man there has been evolution. But from man to a Buddha, from man to a Christ, from man to a Kabir, it is not evolution. It is revolution -- **The Revolution** I call it, the only revolution. You will not become a Buddha unless you become conscious, unless you prepare the ground for it to happen. It is not like old age -- every young man will become old, but every man is not going to become a Buddha. You will have to choose it, you will have to work for it, you will have to look for it. A deliberate conscious effort will be needed on your part -- only then is there a possibility.

Evolution is inevitable, it has a kind of inexorable logic about it. Revolution has no logic about it. It is a poetic leap, it is from one dimension into another dimension. Evolution is horizontal, revolution is vertical -- it penetrates other realms of being.

Unless one takes possession of one's own being very consciously, **The Revolution** is not going to happen. You will go on growing but your growth will be horizontal. The monkey becomes man, the man may even become a superman -- more powerful, technically more equipped,

scientifically stronger -- but it will not be anything new. It will not be Christ consciousness; man will remain on the same plane.

You can see it, monkeys and man are not very different. The difference can at the most be quantitative but not qualitative. Maybe the monkey is more stupid than man, or man is a little more intelligent than the monkey -- but there is no gap. And Charles Darwin is right that man has evolved out of the monkey. It is evolution. Given time, given opportunity, the monkey was going to become man. Given time, given opportunity, the man is going to become superman. Remember, the superman is not equivalent to a Buddha, the superman is not equivalent to Christ. The superman is in the same line where you are, where monkeys are, where fish and other animals are. It is the same line, the same ladder -- of course on a higher rung, but the ladder is the same.

Revolution brings another dimension. The old and the new are not joined together; there is a gap, a discontinuity. Evolution is understandable, because it is logical, it is Aristotelian. Revolution is mysterious; it is not understandable, you have to go through it to know it. Revolution is a little crazy -- because it is neither mathematical nor mechanical. It is not unconscious either, as the evolutionary process is. It is a conscious grip upon reality, a conscious hold of your being. You don't carry the blueprint for it, you have to create it.

That is the beauty of religion -- religion is the science of revolution. All other sciences only describe what evolution is. Religion is the only science of revolution; it prepares you for the jump, the quantum leap.

There can be no reason to jump. Reasoning is remaining -- there can only be reasons to remain with all that is old and known and secure underfoot. Logically, when one comes to an empty space, en-counters an abyss, a discontinuity, one ought to halt. All logic will say 'Halt! Stop! Turn back! You have come to a cul-de-sac, now there is no more go -- if you take another step you will die. Facing you is an abysmal depth, you will be lost for ever.' Logic will say, reason will say, mind will say, 'Halt! Stop! Go back! Find another way towards achievement. This is not the way, this way has ended.'

But life is that which leaps. Logic is that which says 'Stop!' And life is that which leaps. That life is religion. And unless you have that life which leaps, you can't have religion, you don't know what religion is. Christianity is not religion, Hinduism is not religion. This leap, this courage, this adventure, this movement from the known into the unknown, from the lighted path into the darkness of the unknown, from the familiar into the unfamiliar, from the comfortable and the convenient into the hazardous -- this life is religion.

Kabir sings of this revolution, of this life, of this religion. He is the poet of man's dream of becoming God.

Religion essentially consists only of this desire. You have been told again and again by the theologians that religion consists in knowing who God is. That is not true. The real desire is to become God -- not to know God. Theologians are not very courageous, they are cowardly. You cannot be satisfied unless you have become a God. By knowing God nothing will be fulfilled -- by knowing God you may even

be in more turmoil and discontent, because then you will know that you are not God.

Knowledge cannot satisfy -- only being. The East says: Knowing God is not the search. The desire, the dream, that haunts man and goes on haunting him down the ages, life after life, is to become God. Whenever somebody asks 'How to know God?' he is asking a wrong question, a cowardly question. The courageous person will ask 'How to become God?' -- because in fact that is the only way to know Him too. By becoming, knowing happens. The real knowing is possible only by becoming.

The Zen masters say: If you want to know a bamboo, if you want to paint a bamboo, become a bamboo. That is the only way to know it. How can you know the bamboo from the outside? From the outside there will be only guesswork, speculation, inference, philosophy -- but not knowledge. You can know the bamboo only when you have become the bamboo -- when you know the bamboo from its inside, from its inferiority, when you feel like a bamboo. When you know how it feels when the wind comes and makes the bamboo a dancing girl, how it feels when you become a dancing girl in the wind -- only then do you know. You know only when you come to feel from the innermost core of the bamboo AS the bamboo. When you feel how it feels in the morning when the sun rises and knocks on the bamboo, wakes the bamboo. How it feels when a bird comes and sings, how it feels when the sky is full of stars, how it feels to the bamboo -- from the outside you can only guess, and that will be a human guess.

No, there is no way to know from the outside. And if you cannot know even a bamboo from the outside, what to say

about God? God means the totality of existence. You have to dissolve into this totality. This can be done only by great intention, by a fiery intention. It needs risking. Only those who risk totally, find.

This intention that brings revolution has to be understood. Only then will you be able to follow Kabir. His sayings are cryptic. He does not expound, he does not explain, he simply declares. His sayings are that of a poet. He is not a systematic philosopher; he says one thing and then another. You will have to link those sayings with each other, you will have to make a garland -- when the thread of understanding runs through the flowers, then only will you understand.

The first thing I would like to tell you today is: Revolution becomes possible only through the chemistry of intention. A total intention to become the whole, to fall into the whole, to abandon oneself into the whole.

A recently translated Dead Sea Scroll records a disciple asking Jesus 'Master, how can we get into the Kingdom of Heaven?' Jesus answers 'Follow the birds, the beasts, the fish, and they will lead you in.' A very strange saying. What does Jesus mean by saying 'Follow the birds, the beasts, the fish, and they will lead you in'? He means you have to be lost like the birds are lost -- they don't have any self in them. The fish does not know that she is separate from the ocean -- she is the ocean. The bird has no idea of any self, of any ego -- when flying in the sky he is the sky. When alive he is life, when dead he is death. He does not cling, he does not hoard, he is not worried, he feels no responsibility. He is not: that's what Jesus means. If you want to know God you will have to disappear as you are.

That's what I mean by '**The Revolution**': you will have to disappear as you are. You will have to become innocent -- so much so that there is no self in you. When there is a self you are always cunning; the self is the root cunningness. With the self you cannot be innocent. If with the self you are innocent, that innocence will be nothing but a cultivated innocence -- plastic, synthetic, false, a pretension, nothing but hypocrisy. Yes, you can pretend to be innocent, but that is not going to help you at all. The self can only pretend. When the self disappears you are innocent. Innocence is meditation, innocence is prayer, innocence is all.

Kabir calls his path the path of SAHAJ YOGA, the yoga of spontaneity. He says: Be innocent and spontaneous, and the totality will follow.

The stillness of God is not apart from the dance of our every day, it is at the heart of it. It is not by leaving the world that we come upon the heart of it, but rather by abandoning ourselves to the dance, by living fully and fearlessly at each and every stage of ourselves, that we move to the next stage. Or rather, we find ourselves moved as the bud finds itself a flower or the ungainly caterpillar is suddenly a winged thing, a honey-taster, a wanderer in summer gardens.

These words have to be remembered: innocence, spontaneity. Innocence like the bees and the birds, spontaneity like the fish and the flower. Utter selflessness, and you have arrived.

You have been told that if you seek you shall find. But I say unto you: Don't believe he who claims to have sought and found, but only he who has found without seeking. Seeking is basically the self. If you seek, that means the

self is functioning. The journey starts in seeking but ends in a non-seeking mind. The journey starts with intention but ends in spontaneity. You have to learn two things: first you have to learn a great intensity to search, and then, very paradoxically, you will have to learn to drop that intensity and that seeking. Without intense search you will never move. And with that search and that intensity you will remain confined in the self.

So these are the two steps -- paradoxical, but immensely valuable. And they have an inner consistency; from the outside it is not visible. First you have to seek and search. Jesus says 'Ask and it shall be given, seek and you shall find, knock and the door shall be opened unto you.' This is the beginning of the journey -- intensity, intention, search. But this is only the beginning.

The second step is, Lao Tzu says 'Seek and you shall not find. Don't seek, and find.' These are not two separate paths, these two steps are on the same path.

So Kabir drives the point deep into your heart that first a great flame-like desire is needed to be God. But then finally that very desire becomes the last barrier -- that has to be dropped too. Once that is dropped and you are innocent, things start happening. The bud opens and becomes a flower, the caterpillar becomes a butterfly. The sutras.

ARE YOU LOOKING FOR ME?

God is asking.

ARE YOU LOOKING FOR ME? I AM IN THE NEXT SEAT:

YOUR SHOULDER IS AGAINST MINE.
YOU WILL NOT FIND ME IN STUPAS,
NOR IN INDIAN SHRINE ROOMS,
NOR IN THE SYNAGOGUE, NOR IN CATHEDRALS,
NOT IN MASSES, NOR KIRTANS,
NOT IN LEGS TWISTED AROUND THE NECK,
NOR IN EATING NOTHING BUT VEGETABLES.
WHEN YOU LOOK FOR ME, YOU WILL FIND ME INSTANTLY.
YOU WILL FIND ME IN THE TINIEST HOUSE OF TIME.
KABIR SAYS, 'STUDENT, TELL ME, WHAT IS GOD?
HE IS THE BREATH INSIDE THE BREATH.'

Go slowly. Savor each word of this strange man.

ARE YOU LOOKING FOR ME?
GOD asking man. Yes, that has been always so -- God is always asking you 'Are you looking for me?' Of course you don't hear, because you are so full of noise. You are so full of your OWN noise, you can't hear this still small voice within your heart. And God has been asking and asking. He asks every moment of your life -- day in, day out, year in, year out. He asks when you are happy, He asks when you are not happy. He asks when you are awake, He asks when you are asleep. He goes on asking. In each beat of your heart the question waits for you.

ARE YOU LOOKING FOR ME?

Don't go far away. Don't search for me somewhere else -- because, God says, I am here.

I AM IN THE NEXT SEAT:
YOUR SHOULDER IS AGAINST MINE.

This is one of the most profound sayings. Get deep into it, dig it. He is in your wife, He is in your friend, He is in the children playing on the street, He is in your &lend, He is in your foe -- because only He IS. He is in these birds singing, and in the trees, in me and in you. Yes, He is in the next seat, He is in your neighbor.
And where are you going to seek Him? People go far away. They travel to the Himalayas, they go to Tibet. For what? For whom? For God? As if God is not here. They look into the scriptures, they search in the past, in the Vedas and in the Bible and in the Koran. As if God has ceased to be. As if God is no more a contemporary, as if for God you always have to go into the past. As if in those days He USED to exist and now He has ceased to exist. Or you imagine God in some afterlife. When you have left this body and this earth then in heaven, in some imagined dreamland, you will find God.
Kabir says: He is here! He is now! The here and the now consist only of Him and nothing else. To look for Him somewhere else is just a way to avoid Him. That's an escape from God; you are be fooling yourself. Looking for Him somewhere else is just a way of avoiding Him, it is just a way so that you need not look here now. People go to the temples and to the synagogue and to the churches just to avoid Him -- because He is there in their houses.

He is in your every breath. You need not go anywhere: come home and you will find Him. Don't go anywhere -- that is the sure way of not finding Him. That's why you have not been able to find Him up to now, because you don't look close by. And He is in the corner. He is in the breeze that comes and plays with your hair, and He is in the sun rays dancing on your face, and He is in the lake. Start looking for Him at close quarters. And one day you will be surprised to find that He is your within beyond.

ARE YOU LOOKING FOR ME? I AM IN THE NEXT SEAT:
YOUR SHOULDER IS AGAINST MINE.

Contemplate on this, imbibe this. Just feel the shoulder of your neighbor -- for a moment remember it...

I AM IN THE NEXT SEAT:
YOUR SHOULDER IS AGAINST MINE.

No, it looks not possible. In the neighbor? In your wife? In your husband? In your child? Your mind says no. That is bringing God too much down on the earth, and we have become accustomed to keep Him far away. It is safer to keep Him far away, you need not worry about Him. He is happy in His heaven and you are happy here, and there is such a long distance between you two that there is no need to worry about Him. To have Him so close you will feel uncomfortable. To see Him in your child will be difficult, because the child sometimes is naughty and the child sometimes drives you nuts -- how can you see God in him?

How can you see God in your woman who is constantly nagging YOU? How can you see God in your man who is always angry?
No, God has to be somewhere far away. You don't want Him to become real, you live with an abstract God. But the abstract God is a dead God, it is only a concept. Let Him become flesh. That is the meaning of Kabir when he says:

ARE YOU LOOKING FOR ME? I AM IN THE NEXT SEAT:
YOUR SHOULDER IS AGAINST MINE.

Let God be of bones and flesh and blood. Let Him be real! We have lived with the unreal God too long and we have suffered because of this unreal God. Don't divide the world and the other world. That is the meaning of Kabir -- he is saying that there is only one world. There are two ways to look at it, but the world is one, the world is not two. There is no other world than this, this is the only world there is. This is that; the other world is contained in this world. But there are two attitudes. You can see this world just from the outside -- then it is material, then it is mundane, profane. If you look at it from the inside then it is sacred, holy. Then you don't divide God and His creation; then He is in the creation. Then He IS the creation, He is the creative energy.
This is a great jump into understanding -- to conceive of God as real human beings, beasts, birds, trees, rocks. Bring your God to the earth! You have exiled Him in heaven and then you go on crying 'How to find Him?' You have thrown Him away, you have debarred Him, you don't allow Him to

enter into your earth and your earthly existence. Open your doors, drop your wrong conceptions that God is somehow other-worldly. Let Him become flesh. That is the meaning of God coming to earth in Krishna, in Christ, in Buddha. Whenever somebody has understood it he has become a symbol of God on the earth -- he has become a God-man. Christians missed the mystery of Christ, they forgot the whole message contained in the metaphor. Christ is a metaphor: if you KNOW, God walks on the earth, drinks with you, eats with you, holds your hands, hugs you. The people who lived with Jesus, even they were not very accepting of the phenomenon, they were also very doubtful. 'Is Jesus God? Is he really the son of God?' They knew perfectly well that he was the son of Mary and the carpenter Joseph.

That's why it was impossible for Jesus to work in his own village. That's why he had to say 'A prophet is never accepted by his own people.' If Jews could not accept him, that is just part of human nature; it is nothing special to Jews. How could they accept him? They knew perfectly well he was born out of the womb of a woman, an earthly womb. 'How can he be God? He is just like us, not at all different. How can he be the son of God?' They were waiting for a messiah who would come from the clouds. And this man comes from the womb, as everybody else comes.

He will come sitting on the clouds, the real messiah. He will not have the body, this rotten physical body. He will have a spiritual body of light -- it will not have any weight; he will not have blood and bones, he will not be flesh. Then they will accept him.

But whenever God comes, He comes in flesh. And He is always rejected. It is not surprising that people rejected Jesus. Even his own disciples were doubtful; they all abandoned him in the last moment.

Once a Christian missionary came to see me and he asked 'What do you think -- why was Jesus crucified?' I said 'It is not such a great question or any complicated problem. It is simple: because his disciples did not believe in him.' He was not waiting for that answer. He said 'What do you mean?' I said 'They could not protect him. They could not die for him, they could not stand for him, they could not be witnesses to the world.'

Just think -- a few hundred disciples, if they were ready to die with him on the cross, it would have been a totally different world. They would have been a proof. They would have said 'We trusted this man. We trusted in him in life, we trust in him in death. We celebrated with him, now we are ready to die with him.'
They all escaped. The day Jesus was crucified there was nobody. Only one disciple was lurking behind the crowd -- even he said thrice 'I am not a disciple of Jesus.' When he was brought down from the cross only three women were there to take him down. A prostitute was there -- Mary Magdalene was there -- but where were the disciples, the apostles? They had all escaped; they were afraid. Their doubt surfaced, their trust was not total, their surrender was phony. They could not protect this man.
This has never happened in India; this is a surprise. Jesus was crucified so easily because the disciples could not

protect him. In India it has never happened -- Buddha was not crucified, nor was Mahavir crucified, nor Krishna. And they were not less dangerous people than Jesus, they were MORE dangerous. Kabir was not crucified -- why?

India knows how to protect. When something of the divine comes it is very fragile. It can be destroyed very easily like a flower -- you can just throw a stone on a rose and it is gone. It does not prove that the rose was not as significant, as real, as the rock. It simply proves that the rose was very delicate, belonged to some other dimension of life, was alien here amongst rocks.

Buddha was saved. Those ten thousand disciples were continuously around him. They knew perfectly well that what he was saying was dangerous, the society would not tolerate it -- the society was not tolerating it -- but they created a great wall of protection. Their trust was immense. Buddha was more fortunate than Jesus.

In the East, the tradition of the master and the disciple is so ancient and so many masters have walked on the earth that the East knows how to protect a master. Jesus was not crucified because the Jews were cruel, no. Hindus are just as cruel as Jews, Mohammedans just as cruel; there is not much difference. He was killed because his disciples were impotent. They escaped, they were not ready to sacrifice themselves for him. They were friends only when everything was going well. When the journey became rough then it was not their cup of tea. Then they escaped; then they simply denied him.

God walks many times on the earth in a very visible form but then too you cannot accept Him, in a very luminous form but then too you cannot accept Him -- because He has

to take the same form as you. Because you condemn yourself, you cannot accept God in the body. But that is the only way for Him to exist -- that is the only way for anything to exist.
Kabir is declaring that God is found in flesh. He is as real as you are...

YOUR SHOULDER IS AGAINST MINE.
YOU WILL NOT FIND ME IN STUPAS...

Don't waste your time. Don't go in search of sacred places...

NOR IN INDIAN SHRINE ROOMS,
NOR IN THE SYNAGOGUE, NOR IN CATHEDRALS,
NOT IN MASSES, NOR IN KIRTANS,
NOT IN LEGS TWISTING AROUND THE NECK...

Kabir says: You can go on practicing yoga for lives, and you will not find Him. Of course yoga will give you better health -- that is another matter; that has nothing to do with God. Yoga may help you to live longer, that is another matter -- what has that to do with God?
And you can go to the temples and the mosques and the churches, and they will give you comfort and consolation. But consolation is not going to help either. In fact that will be destructive, because all consolation hinders your intensity to seek and search. The temples are pseudo-places -- they have been created as substitutes so people can have cheap religion. Nobody wants to risk, nobody wants to pay the price. People want some cheap religion available to them, so whenever they feel a hunger for God they can go

to the temple and to the priest and can have consolation: 'Yes, I have done something.'
That simply puts the fire of their search out; it puts out the fire. All consolations destroy your urge to search -- what is the point when you can find consolations so cheaply? All consolations have to be taken away from you. That is **The Revolution** of Kabir: Destroy all consolations. And your so-called religion is nothing but a consolation. When there is no consolation you will have to search -- it will become a continuous urge in you. The fire will grow and grow and it will enflame your being.

NOR CAN YOU FIND HIM
IN EATING NOTHING BUT VEGETABLES.

Now, these are all stupid things. But people ARE stupid, and they want something very mediocre to believe in. Now, there are people who think that if you go on eating vegetables, just vegetables and nothing else, you will attain to God. And I am not saying that to be a vegetarian is bad -- it is good. That is not what Kabir means. He says: It is irrelevant. To be a vegetarian is good, more human, more aesthetic -- but it has nothing to do with the search for God. And if you think that this is enough, then your very idea will become a barrier. Then you will be complacent. Then you will sit m your home eating your vegetables and you will think 'All that can be done, I am doing.'
But you can go on eating vegetables and you can go on vegetating. That is not going to help.
And remember again, Kabir is not saying that vegetarianism is not good -- he was a vegetarian. But these

are irrelevant points. You can do yoga exercise, you can be a vegetarian -- good, but nothing to do with God as such. And if you think this is enough, more than enough, all that one can do, then you are stuck. Then you will not move, then there will be no revolution in your life -- you will live in misery and you will die in misery. And God was so close by. And just a touch, just one experience, one glimpse, would have transformed you to utter joy.

WHEN YOU LOOK FOR ME, YOU WILL FIND ME INSTANTLY.

Kabir says: When you LOOK for me... When there is the intention, the desire, the utter desire to know -- when you are ready to stake all for that desire -- that is the meaning of:

WHEN YOU LOOK FUR NOEL YOU WILL FINAL ME INSTANTLY

Not even a single moment do you have to wait -- because God is not far away, so there is no need for any time to elapse. You are not to journey to Him, you have just to be awake. And your great intensity for the search will make you awake.
Have you ever tried a simple experiment? You want to get up early in the morning, five o'clock, and at night when you go to sleep you simply make a deep desire. You put a seed in your being: 'At five o'clock I am going to be awake. Nothing is going to hinder me, I will suddenly find myself awake.' If you have not tried it, try and you will be

surprised -- just a deep desire to be awake at five, and at five you will find you are awake, your eyes are open. Suddenly sleep disappears.

And one more surprise will be waiting for you, that it is exactly five. The body has a clock inside it; the body has an understanding of time, a very accurate understanding of time. Just the intensity, just the honesty, the sincerity -- the only thing to remember is the sincerity. When you are saying 'I will get up at five' don't be insincere. Underneath, don't go on saying 'Who bothers? -- this is just an experiment, and it is not going to happen, and it is so cold... anyway, just to see whether it happens or not...' If these things are there then it will not happen; you will have destroyed it. Trust it and it will happen.

And the same is true about your metaphysical sleep. You are asleep metaphysically, because you don't know who you are. That is the metaphysical sleep. You don't know what this existence is -- that is the metaphysical sleep. If you make an intense total desire to wake up, you can wake up instantly this moment. It is you who have decided to remain asleep, it is you who can come out of it; nobody else is responsible for it. And don't go on throwing responsibility on others, because that is what keeps you asleep -- if others are responsible for your sleep then what can you do? When others change, when they decide to wake you, then you will wake up.

Mind is so cunning, it goes on finding explanations. There are people who say 'When God wants us to be awake He will wake us. Meanwhile, we sleep. What can we do? It is fate.' These are cunning tricks. God is constantly calling you, but He never interferes with your freedom. He

respects your freedom; your freedom is far more valuable then anything else. So if you decide to be asleep, you remain asleep. He goes on calling but He does not disturb you, He does not come and shake you and shock you. That's why His voice is called 'the still small voice'. He goes on speaking in such silent ways that if you want to hear you will hear, if you don't want to hear there is no need to hear.

WHEN YOU LOOK FOR ME, YOU WILL FIND ME INSTANTLY.

In the poetry of Kabir, in his philosophy, this idea 'If you look for me' is very central. What exactly he means is that the look has not to be lukewarm. You can meet with God only when you are boiling at a hundred degrees -- only then do you evaporate. Only then does the visible meet with the invisible -- the earth starts moving into the sky, only at a hundred degrees' temperature. Ninety-nine won't do -- you will become hot but you will not evaporate. Total intensity is needed, totality is needed.

All partial efforts are useless. If you are doing partial efforts it is better not to. Why waste time? -- because it is not going to happen; you could have done something else. Whenever you are total in it, it happens instantly. And when you look for God the look has to be so total that there is no looker in it -- just as when the dance is total there is no dancer in it, only dance.

When you are listening to me totally there is no listener in it, only listening. When I am speaking to you there is no speaker in it, only speaking. Whenever the dancer is there

AND the dance then there is not totality. Then the energy is divided into two, the dancer and the dance; then there is a contradiction in it. But when-ever the dancer disappears into the dance, it is what meditation is all about.
When you are looking for God, BE the look and disappear in the look. Just become the eyes and forget everything else, and instantly it is revealed.

YOU WILL FIND ME IN THE TINIEST HOUSE OF TIME.

The word that Kabir uses for 'the tiniest house of time' and that has always been used in the East is PAL. PAL means the gap between two moments. One moment passes, another comes, between the two there is a tiny gap -- has to be, otherwise one moment will overlap the other. It is a very very tiny space, but it has to be there to make those two moments distinct and separate. It is very swift, but that gap is the door -- through that gap you enter into eternity. That gap is called PAL. In English there is no word for it; in English 'the tiniest house of time' is the moment. But what is between two moments? Look at my two fingers: between the two fingers there is a gap -- those two fingers can be as close as possible but there is a gap. That gap between two moments is called PAL. That is the tiniest, that is the atom of time.
That PAL IS the door to now. That gap is the present. One moment has become past, another moment is still in the future, and between the two is the gap, the present.

YOU WILL FIND ME IN THE TINIEST HOUSE OF TIME.
KABIR SAYS, 'STUDENT, TELL ME, WHAT IS GOD? HE IS THE BREATH INSIDE THE BREATH.'

Whenever you ask about God you ask as if God is there like a problem to be encountered. You ask as if you are standing outside God and speculating, observing Him. You ask as if God is an object. God is not an object, God is your subjectivity. God is not there outside, God is your inferiority, your innerness. That is the meaning when Kabir says:

HE IS THE BREATH INSIDE THE BREATH.

Watch your breath and you will come to know what he means -- you will see one thing which cannot be seen unless you watch your breath. Buddha made it a great technique for meditation, watching the breath, because through watching it you will come to know the breath inside the breath.
The word 'breath' means life. In Sanskrit the word for breath is prank: prank means life. In Hebrew the word for breath means spirit. In all the languages of the world, breath is thought to be synonymous with life or spirit or soul. But breath is not the real soul -- you will come to this experience only when you watch.
Try a small experiment: sitting silently, just start watching your breath. The easiest way to watch is from the entrance of the nose. When the breath comes in, feel the touch of the breath at the entrance of the nose -- watch it there. The

touch will be easier to watch, breath will be too subtle; in the beginning just watch the touch. The breath goes in, and you feel it going in: watch it. And then follow it, go with it. You will find there comes a point where it stops. Just somewhere near your navel it stops -- for a tiny tiny moment, for a pal, it stops. Then it moves outwards again; then follow it -- again feel the touch, the breath going out of the nose. Follow it, go with it outside -- again you will come to a point, the breath stops for a very tiny moment. Then again the cycle starts.

Inhalation, gap, exhalation, gap, inhalation, gap. That gap is the most mysterious phenomenon inside you. When the breath comes in and stops and there is no movement, that is the point where one can meet God. Or when the breath goes out and stops and there is no movement.

Remember, you are not to stop it; it stops on its own. If you stop it you will miss the whole point, because the doer will come in and witnessing will disappear. You are not to do anything about it. You are not to change the breath pattern, you are neither to inhale nor to exhale. It is not like pranayam of yoga, where you start manipulating the breath; it is not that. You don't touch the breath at all -- you allow its naturalness, its natural flow. When it goes out you follow it, when it comes in you follow it.

And soon you will become aware that there are two gaps. In those two gaps is the door. And in those two gaps you will understand, you will see, that breath itself is not life -- maybe a food for life, just like other foods, but not life itself. Because when the breathing stops you are there, perfectly there -- you are perfectly conscious, utterly

conscious. And the breath has stopped, breathing is no more there, and you are there.

And once you continue this watching of the breath -- what Buddha calls vipassana or anapanasati you -- if you go on watching it, watching it, watching it, slowly slowly you will see the gap is increasing and becoming bigger. Finally it happens that for minutes together the gap remains. One breath goes in, and the gap... and for minutes the breath does not go out. All has stopped. The world has stopped, time has stopped, thinking has stopped. Because when the breath stops, thinking is not possible. And when the breath stops for minutes together, thinking is impossible, absolutely impossible -- because the thought process needs continuous oxygen, and your thought process and your breathing are very deeply related.

When you are angry your breath has a different rhythm, when you are sexually stimulated you have a different breath rhythm, when you are silent a different breath rhythm again. When you are happy a different breath rhythm, when you are sad a different rhythm again. Your breathing goes on changing with the moods of the mind. The vice versa is also true -- when the breath changes, the moods of the mind change. And when breath stops, mind stops.

In that stopping of the mind the whole world stops -- because the mind is the world. And in that stopping you come to know for the first time what is the breath inside the breath: life inside life. That experience is liberating. That experience makes you alert of God -- and God is not a person but the experience of life itself.

WHAT HAS DEATH AND A THICK BODY DANCES BEFORE WHAT HAS
NO THICK BODY AND NO DEATH.

In this experience you will see that there are two things within you: the deathless and the mortal. The body is mortal, full of death. And inside the body there is a transcendence which is deathless.

WHAT HAS DEATH AND A THICK BODY...

The gross body, the physical body, is mortal. This mortal body goes on dancing before something which has no death and no thick body, no gross body. Inside you there is a witness, an eternal witness -- before that eternal witness all dance continues. The body goes on dancing in a thousand and one ways: the dance when you were a child, and the dance when you were young and in love and in passion, and the dance when you become old and the passion disappears and wisdom arises -- and so many dances.
But all these dances are of the mortal body, the body that is made of physical elements and will disappear. It is only a combination for the time being; it is a compound, it cannot last for ever. It is a machine -- but behind the machine, behind this mortal body, there is something immortal, deathless. That is your consciousness -- call it God, call it the soul, or call it whatsoever you feel like.
This innermost core of your existence is God.

HE IS THE BREATH INSIDE THE BREATH.
WHAT HAS DEATH AND A THICK BODY DANCES

BEFORE WHAT HAS
NO THICK BODY AND NO DEATH.
THIS IS YOUR REAL LIFE. You are too much attached with the body, identified with the body, that's why you are so much afraid of death. Otherwise, to be afraid of death is ridiculous -- because you cannot die; you in your innermost core cannot die. You only go on changing houses, from one body to another. You have lived in many bodies, you have passed through many bodies.
When Buddha became enlightened, the first thing he said to nature was this -- he looked at the sky and said 'Now you will not need to create another house for me.' Strange words. To whom was he talking? He was just saying to nature in general, at large: 'You will not have to trouble yourself again, you will not need to make a body for me. I have understood who I am.'
In that understanding, one is freed from the body of death. In that moment...

THE TRUMPET SAYS, 'I AM YOU.'

In that moment the whole existence, God, says to you: I am you.

THE SPIRITUAL MASTER ARRIVES AND BOWS DOWN
TO THE BEGINNING STUDENT.

And now this has happened for the first time to you. You are just a beginning student, just on the threshold of the temple of God -- but when it happens...

THE SPIRITUAL MASTER ARRIVES AND BOWS DOWN
TO THE BEGINNING STUDENT.

God comes and bows down to you, the whole existence bows down to you. The great miracle has happened: you are no more, the self has disappeared. The whole existence celebrates it, worships it, bows down to you.

THE SPIRITUAL MASTER ARRIVES AND BOWS DOWN
TO THE BEGINNING STUDENT.
TRY TO LIVE TO SEE THIS!

Kabir says: Try to live to see this -- don't go without seeing it. Realize this, this is the goal of all spirituality.
And remember these words of Michael Adam:

Life is a dance... the dance goes on with us and without us. The dance is: it always is... stones dance as surely as stars. A rock is a slow dance; a flower is a little faster... The choice is ours: to dance with the quick, or to join the procession of the dead. The way of the dead brings security, comfort, fame, so that there can be no good reason to join the dance. To give a motive to this way of life, which is the way of love, is to belittle it. The whole point is its pointlessness. One dances for no reason, as the rose opens in the morning and is for no reason red. There is no virtue in it.

The dance of life is God's dance. You can participate in it or you can withhold yourself. There is every reason to withhold -- the society is afraid of all those people who start dancing with God, because they become dangerous, they become rebellious, they become free. They are no more slaves, they throw their chains, they get out of all prisons. They dance in the streets, they dance under the stars, they participate in God's dance. They are not afraid of death, so they cannot be reduced to slaves.

The fear of death is the root cause that you can be converted into a slave. Without fear, who can reduce you to a slave? A fearless man cannot be reduced to a slave, so society tries in every way to make you afraid. The society does not want you to know that you are life eternal. It does not want you to know that death is illusory, that it doesn't happen really, that it only appears to happen -- that death is utterly false, that it is a lie. The society does not want it, the society wants you to live in illusions. The truth is too much.

'The choice is ours: to dance with the quick, or to join the procession of the dead.' But the society is the procession of the dead. Corpses -- walking around, moving around, manipulating each other, bossing each other about. The choice is ours. Remember: if you respect life you should not allow any death to settle in you, you should not allow any fear to settle in you. And you should not compromise -- there is no need.

But 'The way of the dead brings security, comfort, fame, so that there can be no good reason to join the dance.' The society respects the crippled, the paralyzed, the dull, the stupid, the dead -- they are good people, they are civilized people. It kills a Christ, it poisons a Socrates, it tries in

every way to destroy a Buddha. But it respects the ordinary, the mediocre, the bourgeois, the middle-class -- there is an investment in it. If you want to enjoy the dance of life -- and without enjoying it you will be missing the whole opportunity, a great opportunity, a great benediction -- if you want to enjoy the dance of life you will have to take this risk. You will have to drop all desire for fame, you will have to drop all desire for respectability.
If you can drop the desire for respectability, one day it happens -- the miracle:

THE SPIRITUAL MASTER ARRIVES AND BOWS DOWN
TO THE BEGINNING STUDENT.
TRY TO LIVE TO SEE THIS!

You must have heard a famous philosophic saying: NETI NETI. It means 'not this, not that'. The philosopher goes on saying 'This is not God, that is not God.' Ask the philosopher 'What is God?' and he never answers it. He simply goes on saying what is not God. 'NETI NETI: this is not God, that is not God' -- his method is that of elimination. He says 'When I have denied all that is not God then whatsoever is left is God.' This is a very roundabout way, very long, unending.
It is as if you ask somebody 'Who is the man named Rama?' -- and the person starts taking you on a tour of the world and he says 'This is not Rama, this is not Rama, this is not Rama...' Millions and millions of people are there, and he goes on and goes on and denies everybody who is not Rama. And then -- if that day ever comes -- he says

'Now whosoever is left and has not been pointedly denied is Rama.' By that time you may have forgotten your question.
Kabir says just the polar opposite. The philosopher says: NETI NETI -- not this, not that. Kabir says: ITI ITI -- it is here, it is here, this, this. Kabir says: He is everywhere. There is no need to deny, there is no need to go on saying 'This is not God, that is not God.' This is it. Everything is it. ITI ITI.
This approach is very realistic, very earthly. That's why he says:

ARE YOU LOOKING FOR ME? I AM HERE IN THE NEXT SEAT...
ITI ITI.
... YOUR SHOULDER IS AGAINST MINE.
YOU WILL NOT FIND ME IN THE STUPAS,
NOR IN INDIAN SHRINE ROOMS,
NOR IN THE SYNAGOGUE, NOR IN CATHEDRALS,
NOT IN MASSES, NOR KIRTANS,
NOT IN LEGS TWISTING AROUND THE NECK...
ITI ITI: I am here, I am here.

... NOR IN EATING NOTHING BUT VEGETABLES.
WHEN YOU LOOK FOR ME, YOU WILL FIND ME INSTANTLY...
ITI ITI -- because I am here, because I have always been here, because I have never gone anywhere else. ITI ITI.
YOU WILL FIND ME IN THE TINIEST HOUSE OF TIME.
KABIR SAYS, 'STUDENT, TELL ME, WHAT IS GOD?

HE IS IN THE BREATH INSIDE THE BREATH.'
WHAT HAS DEATH AND A THICK BODY DANCES BEFORE WHAT HAS
NO THICK BODY AND NO DEATH.
THE TRUMPET SAYS, 'I AM YOU.'
ITI ITI.
THE SPIRITUAL MASTER ARRIVES AND BOWS DOWN
TO THE BEGINNING STUDENT.
TRY TO LIVE TO SEE THIS!
ITI ITI.

The Revolution

Chapter #4

Chapter title: Forth from your Caves
14 February 1978 am in Buddha Hall

The first question:
Question 1
YOU SAID THE OTHER DAY 'JUST LOVE AND ACCEPT YOURSELF.' GRADUALLY SELF ACCEPTANCE HAS BEEN GROWING IN MY LIFE. I HAVE HAD SEVERAL MOMENTS OF EXPERIENCING UNCONDITIONAL LOVE FROM THE UNIVERSE.
IN THESE THREE WEEKS SINCE BECOMING A SANNYASIN, THE MOST DIFFICULT AND MIND-BLOWING EXPERIENCE FOR ME HAS BEEN THE REALITY OF YOUR UNCONDITIONAL

ACCEPTANCE OF ME AND EVERYTHING I AM AND DO. I FEEL IT LIKE A SOFT CARESSING SMOKE FROM SOME DISTANT FIRE ENVELOPING ME AND PENETRATING THE WALLS OF MY EGO. THROUGH SO MANY WAYS YOUR UNCONDITIONAL ACCEPTANCE COMES TO ME FOR THE FIRST TIME IN MY LIFE. I WEEP AS I WRITE. WHAT IS HAPPENING?

PREM Samma, life is happening, God is happening. This is what life is all about. The moment you accept yourself you become open, you become vulnerable, you become receptive. The moment you accept yourself then there is no need for any future, because there is no need to improve upon anything. Then all is good, then all is good as it is. In that very experience life starts taking a new color, a new music arises.

If you accept yourself, that is the beginning of accepting all. If you reject yourself you are basically rejecting the universe; if you reject yourself you are rejecting God. If you accept yourself you have accepted God. Then there is nothing else to do but to enjoy, to celebrate. There is no complaint left, there is no grudge; you feel grateful. Then life is good and death is good, then joy is good and sadness is good, then to be with your beloved is good and to be alone is good. Then whatsoever happens is good, because it happens out of God.

But you have been conditioned for centuries not to accept yourself. All the cultures of the world have been poisoning the human mind, because they all depend on one thing: Improve upon yourself. They all create anxiety in you -- anxiety is the tense state between that which you are and

that which you should be. People are bound to remain anxious if there is a 'should' in life. If there is an ideal which has to be fulfilled how can you be at ease? how can you be at home? It is impossible to live anything totally, because the mind is hankering for the future. And that future never comes -- it cannot come; by the very nature of your desire it is impossible. When it comes you will start imagining other things, you will start desiring other things. You can always imagine a better state of affairs. And you can always remain in anxiety, tense, worried -- that's how humanity has been living for centuries. Only rarely, once in a while, has a man escaped out of the trap. That man is called a Buddha, a Christ.

The awakened man is one who has slipped out of the trap of the society, who has seen it -- that this is just absurdity. You cannot improve upon yourself. And I am not saying that improvement does not happen, remember -- but you cannot improve upon yourself. When you stop improving upon yourself, life improves you. In that relaxation, in that acceptance, life starts caressing you, life starts flowing through you. And when you don't have any grudge, any complaint, you bloom, you flower.

So I would like to say to you: Don't lose this thread that has fallen into your hands. This is the most valuable thing that you can learn here, that you can see with me -- this is what I would like to impart to you all: Accept yourself as you are. And that is the most difficult thing in the world, because it goes against your training, your education, your culture. From the very beginning you have been told how you should be. Nobody has ever told you that you are good as you are; they have all put programs in your mind. You

have been programmed by the parents, by the priests, politicians, teachers -- you have been programmed for only one thing: just go on improving upon yourself. Wherever you are, go on rushing for something else. Never rest. Work unto death. My teaching is simple: Don't postpone life. Don't wait for tomorrow, it never comes. Live it today!
Jesus says to his disciples 'Look at the lilies in the field. They toil not, they weave not, they spin not -- yet even Solomon was not so beautiful as these poor lily flowers.'
What is the beauty of the poor flower? It is in utter acceptance. It has no program in its being to improve. It is here now -- dancing in the wind, taking a sunbath, talking to the clouds, falling asleep in the afternoon warmth, flirting with the butterflies... enjoying, being, loving, being loved.
And the whole existence starts pouring its energy into you when you are open. Then the trees are greener than they look to you, then the sun is sunnier than it looks to you; then everything becomes psychedelic, becomes colorful. Otherwise everything is drab and dull and Grey.
Accept yourself: that is prayer. Accept yourself: that is gratitude. Relax into your being -- this is the way God wanted you to be. In no other way did He want you to be, otherwise He would have made you somebody else. He has made you you and nobody else. Trying to improve upon yourself is basically trying to improve upon God -- which is just stupid, and you will get madder and madder in trying that. You will not arrive anywhere, you will have simply missed a great opportunity.
I accept you as you are. That is just to impart to you to do the same to others.

Jesus is reported to have said to his disciples 'I give you the eleventh commandment: love. Love others as I have loved you.' Note that emphasis -- 'Love others as I have loved you.' And this he calls the eleventh commandment. 'The new commandment I give to you: accept others as I accept you.'

- Let this be the color of my sannyasins: acceptance. Let this be the characteristic of my sannyasins: acceptance, utter acceptance. And then you will be surprised -- life is always ready to shower its gifts on you. Life is not a miser, God always gives abundantly -- but we cannot receive it, because we don't feel that we are worthy to receive it. That's why people cling to miseries -- they suit their programming. People go on punishing themselves in a thousand and one subtle ways. Why? Because that fits with the program. If you are not as you should be, you have to punish yourself, you have to create misery for yourself. That's why people feel good when they are miserable.

Let me say it: People feel happy when they are miserable, they become very very uneasy when they are happy. This is my observation of thousands and thousands of people: when they are miserable everything is as it should be. They accept it -- it fits with their conditioning, with their mind. They know how horrible they are, they know that they are sinners. You have been told that you are born in sin. What stupidity! What nonsense!

Man is not born in sin, man is born in innocence. There has never been any original sin, there has only been original innocence. Each child is born in innocence. We make him feel guilty -- we start saying 'This should not be. You should be like this.' And the child is natural and innocent.

We punish him for being natural and innocent and we reward him for being artificial and cunning. We reward him for being phony -- all our rewards are for phony people. If somebody is innocent we don't give any reward; we don't have any regard for him, we don't have any respect for him. The innocent is condemned, the innocent is thought to be almost synonymous with the criminal. The innocent is thought to be foolish, the cunning is thought to be intelligent. The phony is accepted -- the phony fits with the phony society.
Then your whole life will be nothing but an effort to create more and more punishments for yourself. And whatsoever you do is wrong, so you have to punish yourself for every joy. And even when joy comes -- in spite of yourself, mind you, when joy comes in spite of yourself, when sometimes God simply bumps into you and you cannot avoid Him -- immediately you start punishing yourself. Something has gone wrong -- how can this happen to a horrible person like you?

Just the other night, Ashoka was asking me 'You talk, Osho, about love, you talk of offering your love. But what have I got to give to anybody?' He asked 'What have I got to offer to my beloved?'

This is the secret idea of everybody: 'I have got nothing.' What have you not got? But nobody has told you that you have all the beauties of all the flowers -- because man is the greatest flower on this earth, the highest evolved being. No bird can sing the song that you can sing -- the birds' songs are just noises, although they are still beautiful because

they come out of innocence. You can sing far better songs, of greater significance, of much more meaning. But Ashoka says 'What have I got?'

The trees are green, beautiful, the stars are beautiful and the rivers are beautiful. But have you ever seen anything more beautiful than a human face? Have you ever come across anything more beautiful than human eyes? On the whole earth there is nothing more delicate than the human eyes -- no rose can compete, no lotus can compete. And what depth! But Ashoka asks me 'What have I got to offer in love?' He must have lived a self-condemning life; he must have been putting himself down, burdening himself with guilt.

In fact, when somebody loves you, you are a little bit surprised. 'What -- me? The person loves me?' The idea arises in your mind: 'Because he does not know me -- that's why. If he comes to know about me, if he comes to see through me, he will never love me.' So lovers start hiding themselves from each other. They keep many things private, they don't open their secrets, because they are afraid that the moment they open their heart the love is bound to disappear -- because they cannot love themselves; how can they conceive of anybody else loving them?

Love starts with self-love. Don't be selfish but be self-full -- and they are two different things. Don't be a Narcissus, don't be obsessed with yourself -- but a natural self-love is a must, a basic phenomenon. Only then out of it can you love somebody else.

Accept yourself, love yourself, you are God's creation. God's signature is on you and you are special, unique. Nobody else has ever been like you and nobody else will

ever be like you; you are simply unique, incomparable. Accept this, love this, celebrate this -- and in that very celebration you will start seeing the uniqueness of the others, the incomparable beauty of the others. Love is possible only when there is a deep acceptance of oneself, the other, the world. Acceptance creates the milieu in which love grows, the soil in which love blooms.

You ask me, WHAT IS HAPPENING? I WEEP AS I WRITE.

That's beautiful -- because there are things which can only be said by tears; no word is more adequate. There are things which can only be sung in tears -- they are too deep for words; only tears can relate them, convey them. Good -- weep in joy, celebrate your tears. Life is happening to you. And life happens only when there is no desire for any future, when you are ready to die this very moment. If death comes, your acceptance is so total that you will embrace death. You will not ask for even one more day's time -- for what? You have been living your life so totally, you are so fulfilled, that death can be accepted. Then there is no need to seek God, God will seek you. You just live in joy, and see -- miracles start happening.
In fact, the desire for God is the denial of Him. The real religious person has no desire as such for God, there is no need. He lives intensely, he lives totally -- out of that totality God arrives. God is a by-product, a consequence, of a life lived totally. And you will be surprised to know, the godly know nothing of God -- because God is not separate.

The godly know nothing of God, they don't think about God, they simply live God. They are gods.
And the wise know nothing of wisdom. It is only the fools who think about wisdom, it is only the ignorant who think about knowledge. It is only the ungodly who pray to God. The really godly simply live God in their life -- drinking water they drink God, eating food they eat God, swimming in the ocean they swim in God. Dancing, it is God dancing. Loving, it is God loving. The word 'god' becomes irrelevant, because their whole life becomes godly. And acceptance is the door to it.
Learn more and more acceptance and unlearn your rejections. And if you understand this, you will understand something very significant: you will understand laughter. Otherwise the ordinarily so-called religious know nothing of laughter. The churches are empty of laughter, they have become cemeteries; they no more belong to life, they are graveyards. And the moment you enter into a church you are entering a graveyard -- serious, somber, unlaughing, unloving, undancing. Look at God's life. Can you see anything church like? Look at the trees and the moon and the sun -- can you see anything church like? The church is such a human creation -- and not only human but pathological, sickening. It is just not part of the flow of life. It is like a rock in the river, it hinders.
God is always the God of love and laughter and light.
I have heard:

In ages past, there was a time when the world was very somber. And God sent an angel down to His people with greetings. The people were curious about God and they

asked the angel many questions. They asked 'What does God most love?' And the angel replied 'Laughter.' But no one believed him. None laughed, and the world was somber and it remained somber.
Then the angel returned to heaven and told God what ha;l happened. So God devised a plan. He wrote a long list of severe rules, regulations, ethics and morals, and bade the angel return to the world and deliver them. The people listened carefully as the angel read: 'It is forbidden to do all of these things. And you may never listen to those, may never say this, nor think that!'
And this time the people believed. But when the angel had gone, they began doing all of the forbidden things. And God was pleased, for the plan had worked, and all the people began to laugh.

The real God is always a God of laughter. Whenever you think of God think of Him laughing, think of Him rolling on the floor with great laughter, and you will be closer to God. When you really laugh, for that moment you are no more on the earth, for that moment all weight disappears. For that moment the window opens, you are divine. Whenever you laugh you are closest to the divine, whenever you love you are closest to the divine. Whenever you sing and dance and make music, that is what real religion consists of.

The second question:
Question 2
I WANT TO TAKE SANNYAS BUT MY WIFE IS OPPOSED TO IT. SHE THINKS THAT AFTER TAKING

SANNYAS I WILL NOT BE INTERESTED IN HER. I CANNOT DENY HER DOUBTS AS I HAVE NO EXPERIENCE OF SANNYAS. CAN YOU PLEASE HELP US OSHO?

The question is from Pradip J Shah.

IT has to be understood very deeply, because many are the reasons for it. The wife is afraid because our so-called relationship is a relationship of possessiveness. It happens every day -- the wife wants to take sannyas, the husband is opposed; the husband wants to take sannyas, the wife is opposed. It is very rarely that a couple jumps together. And whenever a couple jumps together, that shows that they are really in love.

Something is missing, hence the fear. The wife is afraid because sannyas will be a new interest in your life. Who knows? You may not remain interested in her. At least you will not be interested as much, because there will be a conflict between two interests. But the wife is suspicious because deep down she is jealous, she is afraid. Her love is not a certainty, her love is not sure, it is shaky.

If she really loves you she will give you freedom. Love always gives freedom -- freedom to be yourself, whatsoever you decide. You decide to be a poet, you decide to be a painter, you decide to be a vagabond, you decide to be a sannyasin -- whatsoever. Love gives freedom, love trusts. Your wife's trust is missing in you, she is afraid. Fear arises only when love is not total. When love is total the fear is impossible. And seeing here... your wife must have eyes, she can see that my people are the most loving

people you can find anywhere. You can see my sannyasins -- they are not anti-love, anti-life. I am all for love.
Your wife's fear would have been right if you were becoming an old traditional kind of sannyasin -- if you were going to become a Buddhist monk or a Catholic monk or a Hindu sannyasin or a Jaina mini, if you were going to become like that, your wife's fear would be right. But with me, with my sannyasins, the fear is at surf.
But my feeling is she is really afraid of you becoming more loving. Maybe you will start feeling love for other people -- because I give freedom to you. She wants to keep you in her hands; she is afraid of so much love energy here. It is not really the fear of sannyas, it is the fear of the love energy that is released here, it is the fear of the love climate that you find here. It is freedom that is making her afraid. But rather than preventing you from sannyas she should try to understand more about love. That will be enriching for her. This fear should make her meditate on ally she is afraid, why she can't trust. Love always trusts. It is only unloving domination, possessiveness. that is doubtful.
From my side I can say that you will become more loving than you have ever been. Maybe that too is a fear. People can take only so much love and so much joy; they are afraid to go the whole way. People are so afraid to live, they live crippled lives. And of course, you are an Indian. India has forgotten how to live; for centuries India has not known how to live. It has forgotten the ways of love -- it knows only marriage, it does not know anything about love.
Marriage is a device to prevent love happening. Marriage is a trick, a legal trick, so that love never happens. You live

together, you live in comfort and convenience, but the danger is avoided. Love is dangerous -- one never knows where it will land you. And love is very fleeting. It is like a rose flower -- in the morning it was there, by the evening it may be gone. It may not be gone, but nobody can be certain beforehand. Marriage is a plastic flower. You can depend on it, it is reliable, it will be there. Of course it has no fragrance in it, no life in it -- but people are more interested in permanence than in life. And remember, only death is permanent. Life is fleeting. Life is always a wave -- one moment it is there, another moment it is gone. So is love. Marriage is man-made, it is synthetic.

Now, Pradip, you are an Indian. You may be living in the West -- that doesn't change much, it only changes you on the surface. That change is skin-deep, or not even that -- maybe that change is only as deep as the cosmetics go; it is superficial. Deep down you are an Indian -- deep down you are as afraid as any Indian is afraid of love, deep down you are as condemnatory of love as any Indian is. Deep down you know sex is sin, your wife knows sex is sin. Deep down, love is a bondage -- that's what you are conditioned to believe.

And now trying to become a sannyasin is taking a risk. In fact this is your love affair -- hence the wife i. afraid. You are falling in love with me: now she will feel jealous. And in a way she is right -- because once you are in love with me then nothing will be more important. Yes, not even your wife. Then the only way for the wife to remain in your heart will be to become a sannyasin -- otherwise you will start drifting from her. So intuitively she is right. And I always suggest to couples to take the jump together. If it is

possible, take the jump together, become meditators together, so you grow together.
Otherwise the gap is bound to arise. One becomes a meditator, another remains a non-meditator: the non meditator soon will find that the meditator has become a different person -- it is hound to be so. And the meditator will soon find that he is not interested in the non-meditating person -- because meditative energies meet easily; a non-meditative person and a meditative person are bound to fall apart.
If you become a sannyasin and the wife remains a non-sannyasin then there IS danger, and the wife is intuitively right. But to prevent you from taking sannyas will also be dangerous -- the very prevention will become a rift. You will start feeling angry, you will start feeling that your freedom has been paralyzed, crippled, that you have been interfered with. You will never be able to forgive your wife, you will never be able to forget the wound; you will take all kinds of revenge on her.
So I cannot say don't take sannyas, because that will destroy your marriage more certainly than sannyas. All that I can say is: Let your wife also become a sannyasin. Grow together, grow hand in hand.
And one thing is certain -- because I am not anti-life, anti-love -- if you love each other it will grow. It will take new depth, it will take new plenitude, it will have new qualities arising in it. And it is always good to take jumps, because you become new and everything becomes new with it. Otherwise, by and by, one gets bored. The routine is always boring, you cannot avoid it -- the same wife, the same house, the same job, the same you, the same children --

there is a limit to tolerating it, then it becomes intolerable. It is like going to see the same movie again and again and again -- you will go mad. Or you will have to devise ways so that you can sit in the movie house without seeing it -- that will be your only protection.

That's what happens in marriage, the husband stops seeing the wife -- not that he does not look at her; he looks but he doesn't see. The wife stops seeing the husband. Do you remember for how long you have not seen your wife? And you live with her, day in, day out -- but can you remember how long it is since you have really looked at her? Husbands and wives go on avoiding each other's eyes -- they look and yet they don't look; their look is just a pretension. Even when they look at each other they are thinking of a thousand and one things. That is the only way to avoid getting too bored: become closed, don't see what is happening. Don't taste what you are eating, then you can go on eating the same thing again and again.

But if you taste it then sooner or later you will start feeling that this is too much. Even if you like a certain thing, if you eat it every day, soon the time will come when you will say 'Now I am fed-up with it.' You like the woman, you like the man, you love -- but sooner or later the moment comes... There are two ways Roy avoid that moment. One is, become dull. That's what people have chosen -- because to become dull is easy, it needs no intelligence. To become dull is easy because it is a kind of fall; it is down-going. The other is, become so sensitive that you can find something new in your wife every day, and he come so alert that your very alertness keeps everything new, goes on

making everything fresh. And go on moving. There is no need to remain the same person for ever -- go on moving. Now if the desire for sannyas has arisen in you, take the jump, take the risk. That will help you It will he a kind of renewal, a resurrection -- the old will he gone and the new will be born. And if your wife loves you she will come, she will understand. If she is not coming right now, don't be worried. Just for that, don't stop yourself taking sannyas -- because then your marriage will be on the rocks, more certainly on the rocks. By becoming a sannyasin there will be a little trouble hut that trouble will soon settle -- because I am not anti-life. Your wife will understand that her fear was not true.

Through your meditations you will become a better person -- more loving, more affectionate, more caring. She will not lose anything. And sooner or later the understanding will help her to also take the jump. If she is sensitive and loving she will take the jump with you.

Remember, love knows how to go into the unknown. Love knows how to throw all securities, Love knows how to move into the unfamiliar and the uncharted. Love is courage. Trust love.

And you ask me, CAN YOU PLEASE HELP US? I CANNOT DENY HER DOUBTS AS I HAVE NO EXPERIENCE OF SANNYAS.

There are two ways to know about sannyas. One is -- the best -- by becoming one. The next best is by seeing my sannyasins, by watching my sannyasins. That is next best, because that is from the outside; you will not have the

inside experience. Watch my sannyasins: they are laughing, they are loving, they are dancing, they are celebrating. What more do you desire? They have thrown all kinds of burdens Ann all kinds of inhibitions and all kinds of taboos. They have fallen utterly in love with life, they have taken away all barriers.

Live with my sannyasins, watch them, experience them, feel them. Empathize with them, so you call have a certain feeling of what it is. It is difficult to define because it is a subjective change. The change on the outside is just a gesture -- the change is inner. It is being in personal contact with me, it is being linked with my consciousness, it is being committed. It is getting involved in some journey which leads you from one unknown to another unknown.

It is very difficult to define sannyas. One cannot paint light or love or life -- only the things upon which it lights. The ten thousand lighted things, they can be painted. You cannot paint light directly -- you can paint a green leaf upon which the light is falling and have a dance, you can paint a rock upon which the light is falling, or you can paint an eye which has got the light in it -- but you cannot paint light directly; there is no way. You can only paint lighted things.

If you want to know what sannyas is, there is no way to know directly. You can just see the people to whom sannyas has happened -- you will have to see the lighted things. One cannot speak of Tao or Go ;l but only of the things that reveal it. Look at me. Look into my eyes. And if the depth calls you forth from your caves then plunge in! By becoming a sannyasin, by and bye you will come to feel what it is. Even then you will not be able to define it, but

you will be able to know it. Sannyas is an experience -- just like love.

The third question:

Question 3

IN AMERICA EVERYBODY SEEMS TO BE TENSE AND FRUSTRATED WHILE IN INDIA EVEN THE BEGGARS APPEAR TO BE HAPPY AND CONTENTED. WHY?

BECAUSE they are beggars. They cannot afford to be frustrated. Frustration first needs a few requirements to be fulfilled: it needs affluence. Only a rich society can be tense; a poor society cannot be tense. It has nothing to do with religion, remember -- because you have been told this again and again by the Indian so-called-spiritual peddlers who go to the West. They go on talking to you and saying that India is contented because it is religious. That is utter bulls hit. It has nothing to do with religion. India is simply poor, that's why India is contented. It will be difficult for you to understand why a poor man seems to be more contented. There are basic reasons. First, a poor man has much to hope for -- that hope brings contentment. A rich man has nothing to hope for -- all that he could have hoped for is available and it has failed. He has the best kind of house, the best kind of car, the best kind of woman, the best kind of children, money in the bank -- now what?

Now he knows there is nothing to hope for. The future is dark, the future is nothing but despair; there is no light that he can live for. He knows he will go on increasing his money, but that will only be the same thing in more quantity. You have ten million dollars, you will have fifty

million dollars -- but how is it going to make any difference? Ten million dollars are not making you happy -- how can fifty million dollars make you happy' You are disillusioned.

America is disillusioned -- because America, for the first time in human history, has succeeded in becoming rich. Because of this disillusionment there is tension. Life seems to be meaningless; there is no point -- why go on living? It is not accidental that Americans commit suicide more than any ode else, go mad more to. In anybody else, need psychiatrists more than anybody else -- it is just the consequence because they have succeeded.

They have fulfilled all the desires of humanity. For centuries man has been thinking how to become affluent -- as they have become affluent. You have heard the proverb: Nothing succeeds like success. I would like to change it: Nothing fails like success. When you succeed then you know what failure is: you have arrived and all is empty. You have reached the mirage. When you were in the wilderness. in the desert, the mirage was a reality -- it was an oasis, a green patch of land, and you were thirsty and you were moving, moving towards the oasis.

America has arrived. And there is no oasis at all; it was just illusory, a mirage. You are frustrated. Those who have not yet arrived, they still have hope. The beggar seems to be contented, because he can hope for tomorrow -- he still has illusions, he has still to succeed. It has nothing to do with religion; that contentment has always been there with poor people.

But the religious peddlers, they exploit the situation very much. They say 'Look at India. We don't have anything;

still there is spiritual contentment.' It is not spiritual, it is not contentment, it is just that illusions are still alive. If you want a society to remain happy, make certain that it remains poor. When a society becomes rich it becomes unhappy. To me, only after that unhappiness has been felt in the guts can a man become religious -- never t fore it. To me, America is the country where religion is possible. Not India. India has still to succeed and fail in its success -- then. Yes, Buddha could I come religious -- he was affluent, he had all.

There are many other reasons also. The untalented are more at ease in a society that gives them valid alibis for not achieving, than in one where opportunities are abundant. The untalented never comes to know about his untalentedness unless opportunities are given. He goes on believing that he is talented, only opportunities are not available. If he was educated he would have shown to the world who he is -- but he is not educated, because education was not possible for him. But when all are educated then you suddenly see that all are educated but all are not talented. Then suddenly the difference is felt that there are geniuses and there are dull stupid people. And the stupid people are in the majority. And it is very difficult to accept that you are stupid -- it hurts.

The untalented are more at ease in a society that gives them valid all is for not achieving, than in one where opportunities are abundant. There, the untalented t cannot escape the confrontation with an ineffectual self -- in America you cannot avoid it. In India there are a thousand and one alibis available: opportunities are not there, occasions are not there, education is not there -- you can go

on believing that you are a great genius; there is nobody to destroy your belief. But when all opportunities are given and suddenly you find that you are impotent, you cannot find any alibi, great despair settles in.

That despair can become a revolution in your life if you try to understand. Otherwise you will be drowned by it: you will commit suicide. Whenever a man has all the opportunities possible, two alternatives open before him. Either he has to commit suicide -- slow or fast, that is another matter -- or he has to transform his being. Suicide and religion are the alternatives.

Religion is transforming your being: a revolution. Suicide is seeing the point that you are useless, meaningless. Why go on living? -- destroy yourself. Religion also destroys you but it creates out of destruction. Suicide only destroys you and there is no creation out of it.

America is in a suicidal grip. In India, people don't commit suicide so easily -- there is so much to hope for, opportunities are just on the way; one has to prove oneself, one has to go into life, become famous, this and that. In America all opportunities have happened -- you are suddenly stuck: either you have to transform your being, or life cannot have any meaning any more.

The less we have, the more there is to be hoped for. Hence a condition of perpetual scarcity has become the very foundation of the Indian mind. India is very afraid of becoming rich and creates all kinds of hindrances to becoming rich. India propounds philosophies which keep it poor -- Gandhism is the latest trend. If India follows Gandhism it will remain poor for ever. India goes on cherishing poverty -- it praises poverty, as if poverty is a

value, a great value. The poor man is far superior to the rich man, the people who live in dirty villages are far greater than the people who live in good nice houses. The man who lives in a nice house feels guilty in India -- he is committing something very very bad, a sin. In fact he should go and live in a hut and be poor.

If you cherish poverty you will remain poor. And, I say to you, it has become a perpetual condition in the Indian mind. And the politician knows it. He talks about how India can become rich, but whatsoever he does keeps India poor -- talking is one thing, doing is completely another -- because he also knows that once people become rich they become dangerous, they become rebellious. They demand more, and the 'more' cannot be fulfilled; then they become frustrated. It is better to leave them as they are -- poor, and happy in their poverty. Rather than making them rich, make them feel good that they are doing something great by remaining poor.

Remember it always: when the Indian so-called mahatmas go to the West and talk about Indian contentment and satisfaction, it is nothing. All poor societies are contented -- it has nothing to do with India; you can go into any poor society and it is contented. The poor man has nothing to lose and much to gain. That is the beauty -- that he goes on enjoying.

And remember, it has always happened in history that whenever an advanced culture wants to become religious... and every advanced culture one day or other wants to become religious -- because through advancing, through progressing, one fails; end then religion is bound to take possession of your soul. So every progressive culture, every

advanced country, one day or other starts looking for religion, for God, for meditation, for prayer. And then something strange happens: the advanced culture always has to go to look in some backward culture for religion. That has always been happening. It is strange, a strange logic -- the advanced culture always has to go to the poor and backward culture for religion.

If you want to learn science you go to the advanced -- if India wants to learn more about engineering and physics and chemistry, the Indian goes to the West. If the American wants to know about meditation, prayer, God, he comes to India. This is strange -- strange, because the advanced culture has to go further ahead to find real religion, not go back. But there is a psycho-logical reason in it: it is a kind of regression.

When you are too much in stress you tend to become childish, you go back to childhood. If a young man feels too much stress he starts falling backwards, he becomes a child. He behaves in a childish way, he starts doing childish tantrums -- he cries, he weeps, he becomes illogical. Stress gives him the idea, 'Go back. Childhood was golden, it was paradise. Go back.' But that which has been lost has been lost. One can never go back.

I am not teaching you Eastern religion, I am not teaching you Indian religion. I am teaching you a far advanced religion that belongs to the future, not to the past. That's why India is not very happy with me -- they would:l like me to teach you THEIR religion, their poverty; they would like you to be taught some kind of Indian-ness by me. They are angry at me. They are happy with Maharishi Mahesh Yogi. They are not happy with me, they cannot be --

because I don't give YOU THEIR tradition . I am not here to perpetuate any past. I am here to herald the new, the future. And one cannot go backwards, one can only go ahead. Going backwards is regression, going backwards is just a consolation -- it is not going to help, it will not give you growth. Growth is possible: go on, go ahead. You have become affluent. you are rich; now the problem has arisen. You have achieved what you wanted to achieve and now it is proved to your heart's desire, heart's content, that it is futile.

Now go ahead. Now become more mature -- now see the futility of immature desires, now see the futility of the immature games that you have been playing with your life. Now move inwards, now penetrate your innermost core. There is no need to go to any backward culture .

Remember, I only happen to be here in India because I have to be somewhere. I only happen to be here. When you come to me you are not coming to India -- because I don't represent India. I represent a global future. I am not confined by Indian ideas, concepts, boundaries. My vision is of the future: you have to go ahead -- materially you have become rich, now you have to become rich spiritually .

I respect richness in all its aspects -- even the material richness, because that helps you to go towards spiritual richness. I don't praise poverty in any way, neither outer nor inner. I am all for richness -- be rich materially, so that one day you are finished with that dream and your energies can move unhindered towards inner richness.

Yes, the inner world is the kingdom of God. It is a kingdom -- you have to become kings, emperors. Unless you have become a god in your innermost kingdom, you will remain

unfulfilled. So this has to be understood very clearly. There are two possibilities. When you listen to Maharishi Mahesh Yogi you are listening to the past. He says he is bringing the message, ancient message of the Hindus, taught in the Vedas, and he is coming directly from the Himalayas. I have never been interested in the Himalayas, I am not interested in the Vedas, and I am not interested in any ancient message -- that is all childish, juvenile. The old and the told has to be forgotten.

I am giving you a new insight into religion. You need not be poor to be religious -- in fact you cannot be religious unless you are rich. A totally different kind of religion will arise for the first time in the world: the religion of the affluent people -- those who have all that they need, and because they have all, they know it is futile.

When you go to the Maharishi he gives you consolations, he gives you tranquilizers. You are in stress, you are in anguish, he gives you a mantra -- repeat the mantra, it will console you, it will help you to have a good sleep. A mantra is always good for producing sleep. It is one of the ancient methods to have good sleep, it creates sleep -- because a mantra is nothing but repetition of a certain word or sound. When you repeat it too much it creates boredom. Go on repeating 'Ram-Ram-Ram' -- how long can you remain unbred? And boredom is the basis of sleep. When you are bored you start falling asleep -- that seems to be the only escape from this continuous 'Ram-Ram-Ram.'

It has been done down the ages. Mothers know -- that's what a lullaby is, a transcendental meditation for the child. Mm? The mother repeats a certain line and now the child is helpless. He cannot escape, he cannot say no, he has been

tucked under the blanket and the mother repeats a lullaby. And the child feels bored and bored and bored and falls asleep.
That's what you are doing when you are doing a transcendental meditation -- you are torturing yourself with a repetition. It will give you boredom; boredom will bring you sleep. It will be very consolatory -- your pace will be reduced, your speed will be reduced -- but you will not grow, not at all.
Remember, the tension has not to be reduced, the tension has to be overcome. The tension has not to be reduced, the tension has to be transcended -- you have to go beyond it, not below it. Don't be an escapist; USE all life's opportunities to go beyond them.

And the last question:
Question 4
I WANT TO BE A GREAT MAN, FAMOUS AND KNOWN AND POLITICALLY POWERFUL. THIS AMBITION HAUNTS ME DAY AND NIGHT. OSHO, CAN YOU HELP ME?
WHAT do you want to become? Jimmy Carter? Brezhnev? Morarji Desai? You must have gone off your rockers! I will only tell you one story.

It happened in New Delhi. Jimmy Carter -- or let us call him Reverend Jimmy Carter -- Comrade Brezhnev and Mahatma Morarji Desai went for a morning walk. This little kid is sitting in front of his house playing, when Reverend Jimmy Carter comes to the child and says 'Hello, Bonny. What are you doing?'

The little boy says 'Mixing shit with sand.'
Somewhat taken aback, he says 'And what are you making?'
The boy says 'Jimmy Carter.'
This upsets Jimmy Carter very much, and he is standing on the side muttering to himself. Comrade Brezhnev, seeing Jimmy Carter so pigged off, asks him 'What's going on?'
'Why' says Carter 'that rotten kid is sitting there mixing shit with sand and making a Jimmy Carter.'
Deep down, Brezhnev feels very happy and thinks 'The kid must be a communist!' But to Jimmy Carter he says 'Wait. I will go and talk to the kid.' He reaches the kid and says 'Tell me, boy, what are you doing?'
'Mixing shit with sand.'
'And what are you making?'
'Brezhnev.'
Now of course they both are pigged off and are standing on the side talking about how rotten that kid is. Then Mahatma Morarji Desai asks them what the problem is. They explain just what has happened with the rotten kid. Morarji says to them 'Look guys, you gotta understand something about child psychology. I am older than you both -- and, by the way, I know more about urine and allied subjects than anybody else in the world. Let me go to the child.'
Deep down he feels very happy that the child seems to be a follower of the Indian policy of non-alignment -- neither for America nor for Russia: Neutrality. 'Now watch what happens when I go over to the kid.'
So Mahatma Morarji Desai walks over, he puffs out his chest as he always does and in a haughty way, as only a

mahatma can walk, he walks over to the kid and says
'Hello, little boy. And just what are you doing?'
'Mixing shit with sand' comes the reply.
'I'll bet I know what you are making' says Morarji Desai.
'I'll bet you are making Morarji Desai.'
Oh no' says the boy sadly. 'I haven't got enough shit for that.'

The Revolution

Chapter #5

Chapter title: The Pilgrims of Love
15 February 1978 am in Buddha Hall

I TALK TO MY INNER LOVER, AND I SAY, WHY SUCH RUSH?
WE SENSE THAT THERE IS SOME SORT OF SPIRIT THAT LOVES BIRDS AND ANIMALS AND THE ANTS.
PERHAPS THE SAME ONE WHO GAVE A RADIANCE TO YOU
IN YOUR MOTHER'S WOMB.
IT IS LOGICAL YOU WOULD BE WALKING AROUND
ENTIRELY ORPHANED NOW?
THE TRUTH IS YOU TURNED AWAY YOURSELF, AND DECIDED TO GO INTO THE DARK ALONE.
NOW YOU ARE TANGLED UP IN OTHERS, AND HAVE FORGOTTEN
WHAT YOU ONCE KNEW,
AND THAT IS WHY EVERYTHING YOU DO

HAS SOME WEIRD FAILURE IN IT.
THE BHAKTI PATH WINDS IN A DELICATE WAY.
ONE THIS PATH THERE IS NO ASKING AND NO NOT-ASKING.
THE EGO SIMPLY DISAPPEARS THE MOMENT YOU TOUCH HIM.
AND THE JOY OF LOOKING FOR HIM IS SO IMMENSE
THAT YOU JUST DIVE IN,
AND COAST AROUND LIKE A FISH INT HE WATER.
IF ANYONE NEEDS A HEAD,
THE LOVER LEAPS UP TO OFFER HIS.
KABIR'S POEMS TOUCH ON THE SECRETS OF THIS BHAKTI.

ONE must understand the Ah! of things and then all is understood. They say that philosophy begins in wonder. Perhaps. But philosophy always tries to destroy wonder -- it wants to kill its mother. The whole effort of philosophy is to demystify existence.

The more you think you know, the less you have awe, wonder, reverence, love. Existence then seems to be stale, flat; there are no more mysteries in it. And of course when there is no mystery outside, there is no poetry inside. They go together, they are parallel: mystery outside, poetry within.

The poetry can arise only if life remains worth exploring. The moment you know, poetry dies; knowledgeability is the death of all that is beautiful in you. And with the death of poetry you live a life which is not worth living -- it can't have any significance, it can't have any celebration. It cannot bloom, it cannot dance; you can only drag. So

maybe those who say that philosophy begins in wonder are right, but I would like to add one thing more: it tries to kill its mother.

Religion is born in wonder, lives in wonder. Religion begins in wonder and ends in more wonder. That is the difference between philosophy and religion -- both may have their beginning in wonder but then they part ways. Religion starts looking into mysteries and finds that those mysteries go on deepening. The more you know, the less you know, and the ultimate in knowing is ignorance. You become utterly ignorant, you don't know anything at all. A state of innocence is achieved.

In that state of innocence, poetry comes to its perfection. That poetry is religion.

Philosophy is against religion -- notwithstanding what the philosophers go on saying. There cannot be a religious philosophy as such; all philosophies are anti-religious -- because all philosophies search for knowledge, and religion searches for being. And these are diametrically opposite dimensions. Knowledge is superficial, peripheral. Being is central, essential. Being is when you are not, knowledge is when you are too much. Knowledge is an ego trip, being is egolessness.

Philosophy will give you ideas that you know. And religion will make it clear to you that you don't know and that you DON'T know -- that truth is not only unknown but unknowable. And when you face the unknowable truth within and without, the poetry bursts forth, you are in a dance.

In that innocence is samadhi, ecstasy.

So remember it, that religion is not any philosophic endeavour. It is poetic, utterly poetic. Religion is poetry. It is not an accident that many great mystics have spoken in poetry. Kabir is one -- his poetry is immensely beautiful. He knows nothing of language, he knows nothing of grammar, but whatsoever he says is pure poetry. He does not bother about the forms, the styles; he knows nothing of poetics. But he is a poet, and one of the greatest.
Sometimes, if the heart has poetry, even prose becomes poetry. And sometimes, when the heart has no poetry, even poetry is prose. Poetry does not depend on the form of the expression, it depends on the content -- it depends on the innermost core that is expressed in it.
Plato, one of the greatest philosophers of the world, said that in his utopian state, 'Republic', poets would not be allowed. Poets would be thought of almost like criminals. Why? What is wrong with the poet? There is something wrong with the poet in the eyes of a philosopher -- because the poet is illogical and the poet remains in the state of innocence and the poet trusts the mystery of life. And the poet does not try to know; the poet tries TO LIVE this mystery, this existence. He is not worried about the why of it, he is not concerned with analyzing it, dissecting it. When he comes across a flower he enjoys it. He loves it. He talks with the flower, he communicates, he dances around it, he celebrates it. But he is not bothered why this flower is red or yellow. 'Why is this flower there at all? Why? Accidentally? Or is there a plan behind it?' No, the why never happens to the poet. He takes things as they are -- he does not go into their past, he does not go to the original cause, and he does not bother about the ultimate

end. This moment is all for the poet; he is absorbed in the here and the now.

And religion is the ultimate form of poetry, the essential form of poetry. So I say to you: One must understand the Ah! of things, and then all is understood. Remember, understanding is not knowledge, knowledge is not understanding. Knowledge is objective, understanding is subjective. You understand when you love. Knowledge is possible only when you are not involved in any kind of sympathy -- love, compassion.

The scientist makes it an absolute criterion of knowledge that the knower should not be involved in the known. You should remain objective, you should remain aloof, indifferent. You should not get into the thing that you are trying to know; you should remain outside, utterly outside, uninvolved. Only then will your knowledge be valid.

The poet understands, the religious mystic understands -- they don't know. And understanding is possible only when you participate -- not that you stand outside, but you dive in. To understand a flower means to become a flower, to understand a woman means to become that woman. To understand a man means to participate so totally with the man that all boundaries are merged, that your beings start overlapping each other, that there comes a moment of meeting when it is very difficult to say who is who.

When two beings pulsate in such unison that it is almost as if they are one -- when their heartbeats are in a rhythm, when they breathe as if there is only one soul, maybe two bodies but one soul, when the participation is so total -- then only do you know.

Religion says: Existence is available to under standing but not to knowledge. The very requirement of knowledge -- that of being objective, an aloof spectator -- debars you. You will know much but you will not understand at all. You will go on gathering knowledge, you will become very much informed, but deep down you will not have any insight into the reality of things. The Ah! of things has to be understood, must be understood. And understanding needs participation, understanding needs courage to dissolve yourself. Understanding needs a very adventurous mind who is ready to melt.

If you can melt with existence then you are religious. That melting I call prayer. When somebody has melted so deeply with existence that he is not there as a knower separate from the known, but the knower and the known have become one -- in that moment the secrets are revealed. But then the mystery is not destroyed, the mystery is deepened even more.

Remember it always: if the mystery of your life goes on deepening then you are on the right track. If you start feeling that there is no mystery in life and you become knowledgeable, you are on the wrong track. Avoid philosophy and take a deep plunge into poetry. Be as much of a poet as possible -- because the mystic is the growth of the poet. The poet is on the way to being a mystic, and only a poet can be a mystic.

It is better to read poetry than philosophy, it is better to sing poetry than to ponder over philosophical problems. Philosophical problems are superficial. And the whole effort is based on one thing: philosophy takes it for granted that life can be reduced to knowledge. And that is utterly

absurd. Life cannot be reduced to knowledge; life is so vast, it is so infinite. And how can you reduce it to knowledge? -- because you are part of life. And even if for logic's sake we can accept that one day comes when you have known all, you will still have remained unknown. The knower will have remained unknown.

And if the knower himself remains unknown, what is the point of all your knowledge? In your own house there is darkness -- so what is the point of all the light that you see all around? You live in darkness, you are darkness. And there is no way to know the knower. Who will know it? -- because knowledge means you will have to divide again. Poetry means unite, knowledge means divide. Poetry means make bridges, and knowledge means break bridges. If the modern man looks so sad, empty, the reason is that philosophy has succeeded -- the reason is that philosophy has released much knowledge. And the universities go on stuffing your heads with knowledge.

Remember with Kabir, Kabir is a poet, not a philosopher. A mystic. He understands, but he does not know. In understanding, you feel; it is from the heart. You have the taste of life, it is on your tongue, but you cannot say it. No word is adequate to say it, no language potent enough to say it. All expressions look so pale compared to the understanding that arises in a mystic that he can say it only through silence, or at the most through poetry.

Poetry is very close to silence, because it says and yet says it not. That is the definition of poetry: it says and it says it not. It uses words in such a way that the silence is not disturbed. It uses sounds but in such a skillful way that the silence is enhanced; not destroyed.

Joseph Campbell has said: 'Those who desire and strive for salvation most earnestly are in their zeal bound the more, since it is exactly their self-seeking that is giving them their pain... When the Buddha extinguished ego in himself, the world burst into flower. But that, exactly, is the way it has always appeared to those in whom wonder, and not salvation, is religion!'

Let wonder be your religion -- not salvation, salvation is again a philosophic concept. Let wonder be your dimension. Attain to wondering eyes again -- you had them once when you were a child. All children are born full of wonder, but we destroy their wonder. We stuff their minds with knowledge -- knowledge which is futile, knowledge which only destroys life. Knowledge which maybe is useful, utilitarian, but in the ultimate sense is just ho-hum. You go on stuffing the minds of innocent children and sooner or later you succeed. They are helpless, and your success is their failure. Once they start feeling that they know, they have lost track.

That track has to be found again. Yes, it is lost, but it can be regained -- because deep down somewhere you are still wondering; the knowledge remains only on the surface. Just dive within yourself and you will touch that core of wonder which is still there. You are still a child.

And sometimes that child comes up. In moments of love, in moments of joy, sometimes listening to music or seeing a sunset, that child surfaces -- and again you are running after butterflies and again you are collecting seashells on the beach, and again your eyes have a sparkle and again your

heart is beating in a new rhythm. It happens to everybody once in a while.

The religious person makes it his very life. The religious person is one who makes it his very style: he lives in wonder, he breathes in wonder, he walks in wonder. Everything creates wonder in him -- a pebble or a dry leaf is as wondrous as anything. The whole life is full of miracles for him. If you have the eyes of wonder then the miracle is everywhere; it is spread all over the place.

The existence is made of the stuff called miracle. It is miraculous, from one end to another -- you just need to have eyes which are still capable of wonder. Eyes which are still capable of wonder are young, and eyes which are no more capable of wonder are blind and old and dead.

Clean your eyes of dust. By 'dust' I mean knowledge. If you can learn only one thing being here with me, if you can learn wonder, you have learnt all. If you can unlearn your knowledge you have learnt all. If you can become innocent again as you were in your childhood, you are very close to God.

That's why Jesus says 'Unless you are like children you will not enter into my kingdom of God.' And remember, that kingdom is not far away -- it surrounds you. That kingdom is here. You are still in it, you have just lost the eyes to see it. The kingdom is not to be gained, eyes have only to be regained, rediscovered -- and it is not a difficult phenomenon, because you once had those eyes. They are only covered with dust. The mirror has become covered with a layer of dust, but the mirror is there. Remove the dust, and again things will become beautiful, again things will have meaning and significance .

If you become too knowledgeable then this whole life is nothing but a tale told by an idiot, full of fury and noise, signifying nothing. It is not accidental that all the modern thinkers of the world, East or West, are continuously thinking and talking about. discussing and analyzing, the concept of meaninglessness. This is the age of meaninglessness. And why? Why has this age become the age of meaninglessness? Because man has become very knowledgeable. Universal education, schools, colleges, universities: the dream of knowledge is fulfilled. Everybody knows. And because everybody knows, nobody understands.
You will have to renounce knowledge. I don't ask you to renounce your family, your wealth, your world. But I certainly ask you to renounce your knowledge, your mind, your head.

The sutras.

I TALK TO MY INNER lover, and I say, why such rush?

The original is: ARE MAN DHIRAJ KAHE NA DHARE -- Oh my mind, why can't you be patient? Why can't you wait, why can't you trust?

ARE MAN DHIRAJ KAHE NA DHARE
WHY is there always such a rush? Kabir asks. He is asking his own mind. He says 'Why are you continuously rushing somewhere? -- somewhere else.' The mind is always going somewhere else; the mind is never here, never for a single moment. Try to understand this: the moment the mind is

here, the mind disappears. In the present, the state of no-mind blooms. Mind can only exist either in the past or in the future; it cannot exist in the present. Hence it is always running.
And these are the two possible ways to run: either it goes backwards to the past, either you start dreaming about the past -- you stir memories, nostalgia, wounds, hurts, pleasures, you go into the past and you start remembering them -- or you start planning for the future: desires, imaginations, projects. With these two, mind is perfectly happy; mind has space to rush, run, to go from one place to another place.
The present has no space in it for the mind, the mind cannot move in it. You can be in the present but mind cannot be. Mind is a monkey -- it jumps from one branch to another, it goes on jumping. It cannot stay in any place, it cannot remain patient, there is always a hurry.
Kabir says:

ARE MAN DHIRAJ KAHE NA DHARE.

Oh my mind, why can't you be patient? Why can't you wait? Why can't you be herenow? Why are you in a constant rush? Why are you always hurrying? for what? Where are you going?

I TALK TO MY INNER LOVER, AND I SAY, WHY SUCH RUSH?

Try to understand the mechanism of the mind. The mind can only live either out of the past or out of the future. The

mind feeds on that which is not, the mind lives through that which is not -- the past is no more, the future is not yet, both are non-existential. And the mind feeds on the non-existential. Hence those who have come to see their mind say that the mind is non-existential. Because it lives on the non-existent it cannot be existent itself. It is a shadow; it is not reality. One has to stop rushing and running. That's what meditation is all about: stopping the mind herenow, bringing it to the present. And you will be surprised -- the moment you bring it to the present it melts and disappears. It is as if you take a candle into your dark room and darkness disappears. The darkness cannot face the candle. If the candle is not there, the darkness is there -- bring the light in and the darkness is no more there. The darkness was only the absence of light; it was an absence. It had no existence of its own, it was shadowy, non-existential.

You cannot bring darkness into a room, and you cannot throw darkness out of a room. You cannot do anything with darkness directly, because nothing can be done directly with that which is not existent. You can do something with light, light has existence. Even if you want to do something with darkness you will have to do it with light. If you want no more darkness, bring light in; if you want darkness, put light off. But you are doing something with light and something happens to darkness. Darkness is a shadow, an absence of light. It has no positivity in itself, it is simply negation.

So is mind -- it is the absence of the present. If you are present in the present, mind disappears like darkness. If you are not present in the present, mind is there. Mind can exist only if you rush and run -- the more you rush, the more

mind you have; the less you rush, the less mind you have. And if you are suddenly quiet and calm -- not going anywhere, past or future, not going at all; no movement in the mind, all is quiet, not a ripple -- you will be surprised: there is no mind in you.

Mind is negativity, no-mind is positivity. In language, because of the word 'no', 'no-mind' seems to be a state of negation and mind seems to be very positive. But that is not true. No-mind is a positive phenomenon, mind is a negative phenomenon. Mind cannot face no-mind.

And all the mystics down the ages have been emphasizing only one thing. The mystics may be Buddhist, Hindu, Christian, Mohammedan -- it doesn't matter, because a mystic is not confined by any outer religion. But the message is very clear, single and one. The message is: Attain to no-mind, become a no-mind.

How to become a no-mind? Exist in the present.

I TALK TO MY INNER LOVER, AND I SAY, WHY SUCH RUSH?

The mind will give you a thousand and one arguments. It will say 'If you don't plan ahead you will miss. If you don't prepare now, what are you going to do tomorrow? The tomorrow has to be planned today.' It is very clever in reasoning -- impotent existentially, but very potent rationally. It will say 'If you don't look back, how are you going to learn from your past? One has to look back, one has to sort things out. One has to continuously go back -- to learn, to condense, essential lessons so that you can use

them in the future. And one has to plan for the future, one has to be ready for the future. '

Logical, rational, convincing. But remember one thing: If you have lived your past -- and who else has lived it? -- then the lesson has gone deep into your blood and bones, into your marrow. You need not remember it, it is digested in you. People remember, or try to remember, only things which have not been digested, which are not yet part of your being If something becomes part of your being you need not think about it; it is there. If you are burnt by fire, next time you come across fire you don't have to repeat, you don't have to tell your mind 'Listen, last time you were burnt by fire. It hurts very much. Now don't go near it.' You don't make this syllogism, this syllogism will look very silly. You have been burnt, now you know; there is no need to repeat it -- you will avoid the fire. The knowledge has become part of your being.

There is never any need to go into the past. And who is going to plan for the future? YOU are planning for the future. If you are capable to plan right now, why can you not do it tomorrow when the situation confronts you? For example, you are going for an interview tomorrow. You are thinking about it -- 'What I am going to say, how I am going to enter the office, how I am going to sit' -- you are preparing for it. It is going to happen tomorrow, tomorrow you will be twenty-four hours wiser -- why plan for it today? You will be there, nobody else is going; you will be there giving the interview -- why can't you be spontaneous? why can't you trust yourself?

And I am not saying that you are not to book for the train if you are going tomorrow. I am not saying that you are not to

think ahead, how much money you have and how much you can waste in a certain thing and how much you have to save -- those are trivia; they don't disturb you, they are mundane things. When I am saying don't project into the future, I mean the psychological future. And when I say don't go into the past, I mean the psychological past. Somebody insulted you yesterday. Now don't brood over it, there is no need. Don't play with the wound, it will hurt more. And if you face the man today, don't react out of your yesterday -- don't say to yourself 'Because this man insulted me, now I have to take revenge. '

Look at the man as he is right now! He may be coming to you to apologize. Look at him as he is right now. Don't look through the past, otherwise you will be misinterpreting him. This happens every day -- you say something, your wife understands something else; the wife says something, you understand something else. Communication seems to be impossible. By and by, husbands and wives become afraid of saying anything at all, because the moment you say anything there is misunderstanding.

Why can't people who love each other, who live with each other, understand each other? The problem is the past. The wife interprets through the past, the husband interprets through the past. Nobody is listening to the present, nobody is there -- they both are there like ghosts. The past is there, the present is not there -- and because of the past, the clash. One of the greatest problems facing humanity is communication -- how to communicate, how to say things so that you are not misunderstood. But even if you are silent, silence can be misunderstood. It is misunderstood -- if the husband is silent too much, too long, the wife jumps

on him. She says 'What is the matter with you? Why are you silent?' Now even silence cannot be understood rightly. Because of the past, because of your loaded mind, everything goes astray. Everything becomes entangled, everything becomes complex. And because of the past, you cannot listen to the present clues.

Those who have been working in the world of communication and who have been searching for the mechanics and dynamics of communication, they say seventy percent of communication is non-verbal. But you don't see that seventy percent. Your husband is saying something to you, your wife is saying something to you -- those words are only thirty percent of the communication. The body is saying something -- the body language. The face is saying something -- the tone, the eyes. All those things are saying something; the seventy percent consists of them. But who is there to see that?

You simply listen to one word and you immediately go into the past, and you know what she means. And before she has completed the sentence you have already arrived at a conclusion. You are already ready to answer -- you have not listened to her, and your answer is ready.

When two persons are talking, just watch their faces. One is saying something, the other is preparing to answer it; he is not listening.

I have heard:

It happened in a university, two professors went mad. It is not surprising. In fact the surprising thing is what others were doing -- why were they not mad? To be a professor and not mad is not right, something is abnormal; a

professor normally has to be mad. So there was nothing exceptional about it.

Both were friends, both were kept in the same asylum room. The psychiatrist who was looking after them was surprised by one thing: whenever they would talk, one would listen very attentively -- so much so that the psychiatrist had never seen anybody listening so attentively. And he would keep quiet -- that one would remain completely silent and attentive and listening. And when the other would stop then the one who was patiently listening would start. And the problem before the psychiatrist was this: their sayings were not related to each other at all. One was talking about the sky and the other was talking about the earth, and one was talking about the East and the other was talking about the West.

They were not related at all, not even in appearance; they were utterly unrelated. But that was okay, because with mad people you expect that. But why did one listen so attentively, for what? -- because when he talked in his own turn it was something absolutely different, not relevant at all, not in the context at all.

He was wondering very much, he became curious, he enquired. He went in and said 'One thing makes me very curious. You listen so attentively to each other. but when you talk then your talks are not related at all. Then why do you listen so attentively?'

And they both laughed and they said 'We know the rules of conversation. This is a rule of conversation: when one speaks, the other has to listen. And as far as the second thing -- that what we say is not related -- have you ever heard any conversation which is related?'

Watch your own conversation -- is it related to what the other has said? Only in appearance. You try to make it related, but only in appearance. Basically you are like two parallel lines which never meet. Dialogue seems to be impossible. All is monologue -- you are talking to yourself and the other is talking to himself. Two monologues together look like a dialogue only in appearance.
It has to be so, because we use the mind. And the mind is the past. Dialogue is possible only between two persons who exist in a state of no-mind. Then even silence is communicative, then even holding hands is immensely communicative, then looking into each other's eyes is enough, more than enough. Great understanding arises -- you need not complete your sentence and you are understood. Just a small hint...
One poet has said 'Love is when the sentence need not be completed and it is understood.' Love is when language need not be used and one is understood -- when silence is dialogue. But that is possible only when you stop this mind's constant rushing into the past and future.

ARE MAN DHIRAJ KAHE NA DHARE.

Oh my mind, why are you so impatient? Where are you going? For what? What goals are there to achieve? All that is needed is here -- where are you going? Please be patient, wait, trust.

WE SENSE THAT THERE IS SOME SORT OF SPIRIT

THAT LOVES BIRDS AND ANIMALS AND THE ANTS.

Kabir says: Can't you see? There is some universal spirit which takes care of everything -- of birds and bees and trees and mountains and rivers and stars. Can't you see the harmony in existence? Can't you feel some hidden hand taking care of everything? Everything fits so perfectly, it cannot be just a chaos. There is a cosmos -- some hidden power is working behind it.
Then why are you so much worried about yourself that you have to prepare for tomorrow? No tree prepares for tomorrow, no bird thinks of tomorrow, no beast ever projects for the future. Then why are you unnecessarily worried for the future? Can't you see the cosmos around you? Everything is taken care of. Do you think that that universal spirit -- God, Tao, Dhamma -- will not take care of you? Do you think the universal spirit has abandoned you?

WE SENSE THAT THERE IS SOME SORT OF SPIRIT THAT LOVES BIRDS AND ANIMALS AND THE ANTS.

Listen to the word: Kabir says 'We sense.' Sensitivity is needed, sensitiveness is needed. It is not a question of knowledge; Kabir does not say 'We know.' He simply says 'We sense' -- it is a FEELING that something goes on caring for everything in existence. A small bud is taken care of, the smallest in existence is taken care of -- and man is the greatest flowering. How can God abandon you? Be

patient, wait, trust. This is the meaning of trust: sensing the cosmos, sensing the universal spirit mothering everything and everybody, one trusts.

PERHAPS THE SAME ONE WHO GAVE A RADIANCE TO YOU
IN YOUR MOTHER'S WOMB.

Have you forgotten? Who was taking care of you when you were in your mother's womb? You were not taking care of yourself -- you were not worried from where to get oxygen, from where to get food. Something was happening on its own, of its own accord. You were fed. The mother was breathing for you, the mother was eating for you, the mother was doing exercises for you. For nine months you had not a single worry in the world, no responsibility. Psychologists say that that experience of nine months in the mother's womb is the root cause of the idea of moksha, paradise, heaven. And they are right -- because everybody has that unconscious experience, unconscious memory, that for nine months there was no responsibility. no worry. All was absolutely beautiful; things were perfect, everything was in harmony. That unconscious memory makes you grope for a paradise. The search is again for a womb -- of course a universal womb, a cosmic womb.

PERHAPS THE SAME ONE WHO GAVE A RADIANCE TO YOU
IN YOUR MOTHER'S WOMB.

The same one takes care of the trees and the birds and the beasts. Why are you so much worried about yourself? You need not worry, you can wait. Things happen when they are needed to happen; things are bound to happen when they are needed to happen. All goes well -- just trust.
Remember the difference. The theologian will say to you 'Believe in the concept of God.' The mystic says 'There is no need to believe in the concept of God, just SENSE the harmony in existence.' It is not a concept, it is not a belief -- you can sense it, it is everywhere. It is almost tangible.
The moment the child is born the mother's breasts are full of milk; suddenly the milk starts flowing. Somebody is taking care, some universal law is taking care.
Psychologists have been very much puzzled by two world wars. In the First World War, for the first time they became aware that after the war more boys were born than girls. It was strange. Why? Is there somebody planning for it? -- because in the war more men are dead than women. Suddenly the ratio changes -- ordinarily they are fifty-fifty, but after the war, immediately following the war, for two or three years there is a boom of boys. They waited; they could not understand what was happening. After the Second World War even more prominent was the case, because more men had died. Suddenly again, less girls were born, more boys were born.
There is a subtle law that keeps everything in balance. Kabir says 'Sense it.' He does not say believe in it; belief is theology. Sense it, feel it, be open to it. Look all around and you will find God's signature everywhere.
The bird starts making its nest before the time comes when it will be laying the eggs. And the bird is unaware of what

is happening. Somebody is guiding. Call it 'nature'; if the word 'god' offends you, call it nature -- it doesn't make much difference, it is the same. But one thing is certain: things are taken care of.

ARE MAN DHIRAJ KAHE NA DHARE.

Then why this impatience, why this planning? Then why this hurry, then why this worry? Be patient. Wait, trust, sense -- those invisible hands are all around.

IS IT LOGICAL YOU WOULD BE WALKING AROUND
ENTIRELY ORPHANED NOW?

Kabir says: If you are a logician then just think -- is it logical that only man is an orphan and everything has a mother to look after it? Why should man be an orphan? The universal mother is your mother too. You are not strangers here, this is your home -- you are as part of it as trees and stars. In fact you are the most valuable part of existence. Through you God has for the first time become conscious. Through you God is doing something like a miracle, through you God is creating the greatest flowering. How can you be an orphan?
The atheist is one who thinks he is an orphan. And the religious person is one who trusts that he is not an orphan -- he senses some hands.

IS IT LOGICAL YOU WOULD BE WALKING AROUND

ENTIRELY ORPHANED NOW?
THE TRUTH IS YOU TURNED AWAY YOURSELF, AND DECIDED TO GO INTO THE DARK ALONE.

Kabir says: God has not gone away from you, God is still standing there -- only you have gone away from Him. You are keeping your back to God. You have taken a very absurd notion: the ego. You have started thinking that you are separate from existence -- that's where the fundamental fallacy is. You think you are separate from existence, that you have to prove yourself, that you have to attain something, that you have to do something. You think you are separate! A wave thinking itself separate from the ocean will go mad, a leaf thinking itself separate from the tree will go mad. That's what has happened to man.

You are not separate, you cannot be separate. Not for a single moment can you live without being in God. Even when you deny God, God goes on showering life into you, God goes on breathing in you. God is your life.

But because of consciousness this fallacy has become possible. Animals cannot think they are separate and trees cannot think they are separate. Only man can think that he is separate, because only man can think. So the greatest blessing has been turned by you into the greatest curse. Only man can know that he is one with God. No tree can know it. The tree lives in God but it cannot know that it is one with God -- it is unconscious, it is fast asleep.

Only man can know that he is one with God. But with that the second thing also comes into existence: you can think that you are separate too. You remain one; whether you think you are one or separate, it does not make much

difference. But as far as your mind is concerned, when you think you are separate you become worried. Stress arises, strain arises, you become tense.
Just meditate over it. The moment you think you are one with the whole, there is relaxation; a sudden let-go happens. You need not keep hold of yourself, you can relax. There is no need to remain tense, because there is no private goal to be attained by you. You flow with God. God's goal is your goal, His destiny is your destiny. You don't have a private destiny -- the private destiny brings problems.

THE TRUTH IS YOU TURNED AWAY YOURSELF, AND DECIDED TO GO INTO THE DARK ALONE. NOW YOU ARE TANGLED UP IN OTHERS, AND HAVE FORGOTTEN
WHAT YOU ONCE KNEW.

And each child has known it once. If you can relive those nine months of the womb your life will be transformed. That's why I say primal therapy is on the right track -- not yet a complete phenomenon, because it takes you only to the point when you were born. The primal scream can help you to go to that point where you screamed for the first time. But the real thing is not the primal scream but those nine months before the scream.
Those nine months, those utterly peaceful days, that paradise. Those heavenly moments, timeless, that silence undisturbed -- that has to be penetrated. After the primal scream the real work starts; then you have to start reliving those nine months in the womb. They will give you the first

taste of trust -- a tongue-tip taste of Tao. And once you have remembered that, once you have recapitulated it consciously, your life is transformed. Then you live a relaxed life; then trust is born in you. Then you are no longer struggling, then there is no conflict, no fight. There is nobody to fight with and nobody to fight it.
All fighting, all struggling, disappears. That melody, that music, is meditation.

NOW YOU ARE TANGLED UP IN OTHERS, AND HAVE FORGOTTEN
WHAT YOU ONCE KNEW,
AND THAT IS WHY EVERYTHING YOU DO
HAS SOME WEIRD FAILURE IN IT.

Have you not watched it in your own life? All that you do goes on failing. You still don't see the point -- you think that you didn't do it as it should have been done, that's why it has failed. So you try another project and you fail again. Then you think that your skill is not enough, so you learn the skill and then you fail again. Then you think 'The whole world is against me' or 'Fate is against me' or 'I am a victim of people's jealousies.' You go on finding explanations for why you fail, but you never strike the real ground of your failure.
Kabir says: Failure means you-minus-God. That's Kabir's understanding. Failure is equal to you-minus-God, and success is equal to you-plus-God. Without God there is failure -- and you are not only without God, you are against God. Then the failure is an absolute certainty; you cannot even succeed accidentally. The man who is without God

may sometimes succeed accidentally, because sometimes he may think he is without God, and he is not -- sometimes his direction and God's direction may be the same; he will succeed. But the man who is deliberately against God goes on failing, goes on failing. He cannot succeed.
Success is within God and with God. And remember, by 'God' I don't mean a person sitting somewhere in heaven, but the cosmic spirit. Sense the cosmic spirit, the Tao -- the law that pervades, permeates, the whole existence. Out of which you are born, and to which one day you will return.

It is said of Saint Theresa that she wanted to make a great cathedral, one of the most beautiful in the world. She gathered the people of the village where she lived -- poor people; they all laughed. They said 'But where -- from where are we going to get that much money?' She said 'Don't worry, I have money.' They laughed even more; they thought 'This woman has gone completely mad -- because she is a beggar! What money has she got?'
She had two small coins, the smallest -- two paisa. They laughed uproariously; they said 'You have gone completely insane. With just two small coins you are going to create this great cathedral?' And she said 'Yes, I have two coins, and God -- plus God.'
And she succeeded. The cathedral stands. She created one of the most beautiful cathedrals with just two small coins. But she said 'That is not the point -- two coins or no coins. The real thing is: God is with me, I am with God. That is my real power.'

When you are not and God is, you are immensely powerful.
When you are and God is not, you are impotent.
Kabir says:

AND THAT IS WHY EVERYTHING YOU DO
HAS SOME WEIRD FAILURE IN IT.

Somehow or other, it goes on failing. Have you not tasted this failure in your life again and again? With one woman it fails, with one man it fails, with another woman it fails, with another man it fails. In this job it fails, in that job it fails; you go on failing and failing and failing. And still you don't see the point, you don't learn the lesson -- that you are bound to fail. You as you is the root cause of failure. Drop the 'you', drop the 'I', and let God do. And then there is no failure, there is no possibility of failure; then there is no frustration. Live in God and you will live a healthy, sane, holy, life.

THE BHAKTI PATH WINDS IN A DELICATE WAY.
ON THIS PATH THERE IS NO ASKING AND NO NOT-ASKING.
THE EGO SIMPLY DISAPPEARS THE MOMENT YOU TOUCH HIM.
AND THE JOY OF LOOKING FOR HIM IS SO IMMENSE
THAT YOU JUST DIVE IN,
AND COAST AROUND LIKE A FISH IN THE WATER.
IF ANYONE NEEDS A HEAD,
THE LOVER LEAPS UP TO OFFER HIS.

KABIR'S POEMS TOUCH ON THE SECRETS OF THIS BHAKTI.

HERE ARE THREE PATHS. The first is the path of action -- the hardest, the most difficult, the most masculine. Moses, Mohammed, Rama, Patanjali, Gurdjieff -- these people belong to the path of action. Something has to be done to attain to God; great effort is needed, absolute effort is needed, it is arduous and uphill. But there are people who always like to go the harder way. That is their choice -- they love it, they love the challenge of it.

The second path is the path of knowledge. It is in the middle -- neither too hard nor too simple, neither too easy nor too complex. The first is very complex, Gurdjieff is very complex. The second is the path of knowledge, just in the middle. Buddha -- Buddha called his path the middle way, MAJJHIM NIKAYA -- Mahavira, Shankara, Ramana, Krishnamurti: these are the people who walk on the path of knowledge. It is not as arduous as the first, and it is not as relaxed as the third; it is just in the middle. People who are not too masculine and are not too feminine follow this path.

The third is the path of love -- the path of devotion, BHAKTI. Narada, Chaitanya, Meera, Sahajo, Ramakrishna -- these are the people on that path. It is the most simple, most direct, closest. You cannot find anything easier. This is the shortcut; it is not uphill. You need not do anything -- on this path doing will be your undoing. You need only relax and trust.

ARE MAN DHIRAJ KAHE NA DHARE: Oh my mind, why can't you wait? Why can't you wait for the spring? When the spring comes the trees will bloom and the birds will sing. Wait! Why can't you trust? The whole existence

trusts. Trees never go neurotic, birds and animals never go psychotic -- unless they are put in a zoo. There sometimes they go mad, because there they start imitating man, there they are shadows of man. In the wild no animal has ever been known to be mad. In the zoo sometimes it happens -- the zoo creates madness; the human-made structure around the animal drives him mad.
Why is man mad? Doing things on his own, trying tO prove his ego: 'I am somebody' -- that is his neurosis.
On the path of love you simply trust. Things happen when they are needed to happen. If they are not happening then they are not needed.

A great Sufi mystic used to pray to God every day, morning and evening. And he would thank Him after his prayer: 'You are so great, you are so beautiful. You always take care of me, you always fulfill my needs; whatsoever I need, you give me.'
The disciples were getting a little bit tired -- because there were moments when they knew that things were not going right, and this old man would go on thanking, morning and evening. Once it was too much. They were travelling towards Kaaba, they were going on the pilgrimage, and in three villages they were refused entry -- because they were rebels, and Mohammedans are very orthodox people, very traditional; they can't sympathize with any rebellion.
Doors were not opened for them in three villages. They were hungry for three days, tired -- the hot sun and the desert, no food, no shelter. An:l the old man prayed and said 'God, you are so great. you are so beautiful. You are

just unbelievably beautiful! You always fulfill our needs, and whatsoever we need you always provide.'
One disciple could not tolerate this any longer. He said 'Stop this nonsense! For three days we have been hungry, for three days we have been in the desert, thirsty, no shelter. And you are thanking your God again?'
And the old man laughed and he said 'Yes, because for those three days this was our need. To be thirsty, to be hungry, to be refused and rejected. this was our need -- because whatsoever happens is our need.'

This is trust. This is the path of love. It knows no complaint, it expects nothing. So you cannot frustrate a devotee. How can you frustrate this old man? There is no possibility. Even if you kill him he will die thanking his God: 'You are great. You always fulfill my needs. This was my need -- to be killed.' His trust is absolute. In that trust, things simply happen.
On the path of action you have to do much. On the path of knowledge not that much, but you still have to do something. On the path of love you have only to disappear. You are not to do anything -- you have to stop doing and let God do through you. You have to become a hollow bamboo so that He can turn you into a flute.

THE BHAKTI PATH WINDS IN A DELICATE WAY.

This the most delicate of all the three. It is like a roseflower, it has great beauty. It is feminine -- it is receptivity, sensitivity, passivity. It is love, it is of the heart. Just as a bud opens to the sun, the devotee opens to God. In

fact to say that the devotee opens to God is not true -- he simply allows God to open him. He does not hinder, that's all. He does not prevent, he does not obstruct, that's all. That happens in the morning when the sun rises? The buds simply allow the sunrays to open them. They don't create any barriers, they don't create any resistance. They are there, relaxed, ready -- the rays come and the rays open them silently. The bud is not opening itself, remember; the bud is simply allowing itself to be opened.

The devotee allows God to open him. He is a sunflower -- wherever God moves, he moves. He is always facing the sun; he is always ready to be moved, to be transformed. He has no idea of how things should be.

That's what Jesus says on the cross: Let Thy kingdom come. Let Thy will be done.

The path of love is like a delicate rose; it is the feminine path. And only those who are really heart people can follow the path. You will have to become more and more sensitive, receptive, passive, allowing -- that is the meaning of the word 'surrender'.

ON THIS PATH THERE IS NO ASKING AND NO NOT-ASKING.

There is no desire and there is no no-desire; the lover simply has nothing to worry about. He does not say 'Fulfill this' -- because he has no desire. And he does not even say this: 'Look, I have no desire, I have attained the state of desirelessness. Now let me bloom.'

On the paths of action and knowledge, no-desire has to be attained. On the path of action, no-desire, desirelessness,

has to be attained through action, me-thods, devices. On the path of knowledge, no-desire has to be attained through meditation, through awareness. On the path of love, neither desire nor no-desire is needed.
The bhakta, the devotee, simply relaxes as he is. He does not try to make himself worthy of God. He says 'What can I do? Worthy, unworthy, as I am, here I am. I am available: whenever You feel the time has come, shower on me. I will wait with open doors: whenever You think You can come and become a host, I am ready. Worthy, unworthy -- that You have to think about. Good or bad., that is not my concern. Sinner or saint, I don't know anything about this. This is what I am. Accept me, reject me -- that is up to You.'
The devotee simply relaxes, surrenders. To be pious, to be virtuous, that too is a kind of ego -- a subtle ego, a pious ego, but ego all the same. The devotee says:

ON THIS PATH THERE IS NO ASKING AND NO NOT-ASKING.
THE EGO SIMPLY DISAPPEARS THE MOMENT YOU TOUCH HIM.

The moment you surrender.

Kabir's original words are: SADHAN KE RAS-DHAR MEN -- In the juice of the surrender, in that juicy relaxation, when I am not, You start flowing like a flood into me. In that juice of Your coming to me, I disappear.

SADHAN KE RAS-DHAR MEN.

You come like a flood and You take me away.

THE EGO SIMPLY DISAPPEARS THE MOMENT YOU TOUCH HIM.
AND THE JOY OF LOOKING FOR HIM IS SO IMMENSE
THAT YOU JUST DIVE IN,
AND COAST AROUND LIKE A FISH IN THE WATER.
IF ANYONE NEEDS A HEAD,
THE LOVER LEAPS UP TO OFFER HIS.

The juice of love dissolves the ego naturally, with no effort. On the path of action and on the path of knowledge you have to fight to dissolve the ego. The bhakta does not fight to dissolve the ego, he simply puts his ego at the feet of the divine -- and by the very touch, the moment you touch the divine, the ego disappears, the ego dissolves. The devotee knows the chemistry, the alchemy, of dissolving the ego. And he is ready to give his head. That is his surrender.

IF ANYONE NEEDS A HEAD,
THE LOVER LEAPS UP TO OFFER HIS.

The original words are: SAIN SEVEN MEN DET-SIR -- 'In the service of the master he offers his head.' On the path of love you have nothing to lose but your head. The head represents the ego, the head represents thinking, the hell represents mind. The head represents that you don't trust. When you trust, what is the need for your head? The head

represents your doubt. When there is no doubt, the need for the head disappears.

SAIN SEVEN MEN DET-SIR.

Serving his master, his God, the devotee drops his head.

KABIR'S POEMS TOUCH ON THE SECRETS OF THIS BHAKTI.

The translation is not very accurate. The original is:
KAHE KABIR MAT BHAKTI KA PARGAT KAR DINA RE -- Kabir says,
'Look I I have revealed the greatest secret of love to you.'

KAHE KABIR MAT BHAKTI KA, PARGAT KAR DINA RE.

I have revealed to you the fundamental secret, the secret of the secrets -- of devotion, of love. Throw your head into the feet of the divine. Drop your doubt and your thinking and your mind: take a jump, a plunge, into the whole. Trust the whole.
This is the secret of the secrets. And this single key opens all the doors of heaven.
Remember it. Many of you will reach through this path because this is the simplest, the easiest -- and also the most majestic too, the most magical too. The other two paths are dry. The path of love is very green -- it is not like a desert, it is a garden. There are birds singing and flowers blooming

and breezes blowing. You can go dancing -- then why go serious? You can go laughing -- then why go serious?
If you can choose the path of love, then choose it. If it is impossible, only then choose the second -- the path of knowledge, awareness. Or, if you cannot choose even that, only then choose the path of action -- that is the hardest and most desert-like.
Down the ages, those who have arrived, almost ninety percent of them have been the pilgrims of love. Nine percent have been the pilgrims of knowledge, and only one percent the pilgrims of action.
Kabir has given you the secret: Trust. Let that one word become your whole Bible, your Koran, your Veda. It can transform you. It is a master key -- it opens all the doors.

The Revolution

Chapter #6

Chapter title: The Birth of the New
16 February 1978 am in Buddha Hall

The first question:
Question 1
OSHO, WHY IS GROWTH PAINFUL?

Growth is painful because you have been avoiding a thousand and one pains in your life. By avoiding you cannot destroy them -- they go on accumulating. You go on swallowing your pains; they remain in your system. That's why growth is painful -- when you start growing, when you

decide to grow, you have to face all the pains that you have repressed. You cannot just bypass them.

You have been brought up in a wrong way. Unfortunately, until now, not a single society has existed on the earth which has not been repressive of pain. All societies depend on repression. Two things they repress: one is pain, another is pleasure. And they repress pleasure also because of pain. Their reasoning is that if you are not too happy you will never become too unhappy; if joy is destroyed you will never be deep in pain. To avoid pain they avoid pleasure. To avoid death they avoid life.

And the logic has something in it. Both grow together -- if you want to have a life of ecstasy you will have to accept many agonies. If you want the peaks of the Himalayas then you will also have the valleys. But nothing is wrong with the valleys; your approach just has to be different. You can enjoy both -- the peak is beautiful, so is the valley. And there are moments when one should enjoy the peak and there are moments when one should relax in the valley. The peak is sunlit, it is in a dialogue with the sky. The valley is dark, but whenever you want to relax you have to move into the darkness of the valley. If you want to have peaks you will need to grow roots into the valley -- the deeper your roots go, the higher your tree will grow. The tree cannot grow without roots and the roots have to move deep into the soil.

Pain and pleasure are intrinsic parts of life. People are so much afraid of pain that they repress pain, they avoid any situation that brings pain, they go on dodging pain. And finally they stumble upon the fact that if you really want to avoid pain you will have to avoid pleasure. That's why your

monks avoid pleasure they are afraid of pleasure. In fact they are simply avoiding all possibilities of pain. They know that if you avoid pleasure then naturally great pain is not possible; it comes only as a shadow of pleasure. Then you walk on the plain ground -- you never move on the peaks and you never fall into the valleys. But then you are living dead, then you are not alive.

Life exists between this polarity. This tension between pain and pleasure makes you capable of creating great music; music exists only in this tension. Destroy the polarity and you will be dull, you will be stale, you will be dusty -- you won't have any meaning and you will never know what splendor is. You will have missed life.

The man who wants to know life and live life has to accept and embrace death. They come together, they are two aspects of a single phenomenon.

That's why growth is painful. You have to go into all those pains that you have been avoiding. It hurts. You have to go through all those wounds that somehow you have managed not to look at. But the deeper you go into pain, the deeper is your capacity to go into pleasure. If you can go into pain to the uttermost limit, you will be able to touch heaven.

I have heard: A man came to a Zen master and asked 'How shall we avoid heat and cold?'

Metaphorically, he is asking 'How should we avoid pleasure and pain?' That is the Zen way of talking about pleasure and pain: heat and cold. 'How shall we avoid heat and cold?'

The master answered 'Be hot, be cold.'

To be free of pain the pain has to be accepted, inevitably and naturally. Pain is pain -- a simple painful fact. Suffering however is only and always the refusal of pain, the claim that life should not be painful. It is the rejection of a fact, the denial of life and of the nature of things. Death is the mind that minds dying. Where there is no fear of death, who is there to die?

Man is unique among creatures in his knowledge of death and in his laughter. Wonderfully then, he can even make of death a new thing: he can die laughing. It is only man who knows laughter; no other animal laughs. It is only man who knows death; no other animal knows death -- animals simply die, they are not conscious of the phenomenon of death.

Man is aware of two things which no animal is: one is laughter, another is death. Then a new synthesis is possible. It is only man who can die laughing -- he can join the consciousness of death and the capacity to laugh. And if you can die laughing, only then will you give a valid proof that you must have lived laughing. Death is the final statement of your whole life -- the conclusion, the concluding remark. How you have lived will be shown by your death, how you die. Can you die laughing? Then you were a grown-up person. If you die crying, weeping, clinging, then you were a child. You were not grown-up, you were immature. If you die crying, weeping, clinging to life, that simply shows you have been avoiding death and you have been avoiding all pains, all kinds of pains. Growth is facing the reality, encountering the fact, whatsoever it is. And let me repeat: Pain is simply pain; there is no suffering in it. Suffering comes from your desire

that the pain should not be there, that there is something wrong in pain. Watch, witness, and you will be surprised. You have a headache: the pain is there but suffering is not there. Suffering is a secondary phenomenon, pain is primary. The headache is there, the pain is there; it is simply a fact. There is no judgment about it -- you don't call it good or bad, you don't give it any value; it is just a fact.

The rose is a fact, so is the thorn. The day is a fact, so is the night. The head is a fact, so is the headache. You simply take note of it.

Buddha taught his disciples that when you have a headache simply say twice 'Headache, headache.' Take note. But don't evaluate, don't say 'Why? Why has this headache happened to me? It should not happen to me.' The moment you say 'It should not' you bring suffering in. Now suffering is created by you, not by the headache. Suffering is your antagonistic interpretation, suffering is your denial of the fact.

And the moment you say 'It should not be' you have started avoiding it, you have started turning yourself away from it. You would like to be occupied in something so that you can forget it. You turn the radio or the tell on or you go to the club or you start reading or you go and start working in the garden -- you divert yourself, you distract yourself. Now that pain has not been witnessed; you have simply distracted yourself. That pain will be absorbed by the system. Let this key be very deeply understood: If you can witness your headache without taking any antagonistic attitude, without avoiding it, without escaping from it; if you can just be there, meditatively there -- 'Headache,

headache' -- if you can just simply see it, the headache will go in its time. I am not saying that it will go miraculously, that just by your seeing it will go. It will go in its time. But it will not be absorbed by your system, it will not poison your system. It will be there, you will take note of it, and it will be gone. It will be released.

When you witness a certain thing in yourself it cannot enter into your system. It always enters when you avoid it, when you escape from it. When you become absent then it enters into your system. Only when you are absent can a pain become part of your being -- if you are present your very presence prevents it from becoming part of your being. And if you can go on seeing your pains you will not be accumulating them. You have not teen taught the right clue, so you go on avoiding. Then you accumulate so much pain, you are afraid to face it, you are afraid to accept it. Growth becomes painful -- it is because of wrong conditioning. Otherwise growth is not painful, growth is utterly pleasant. When the tree grows and becomes bigger do you think there is pain? There is no pain. Even when a child is born, if the mother accepts it there will be no pain. But the mother rejects it; the mother is afraid. She becomes tense, she tries to hold the child inside -- which is not possible. The child is ready to go out into the world, the child is ready to leave the mother. He is ripe, the womb cannot contain him any more. If the womb contains him any more the mother will die and the child will die. But the mother is afraid. She has heard that it is very painful to give birth to a child -- birth pangs, birth pain -- she is afraid. And out of fear she becomes tense and closed.

Otherwise -- in primitive societies those tribes still exist -- childbirth is so simple, with no pain at all. On the contrary, you will be surprised, the greatest ecstasy happens to the woman in childbirth -- not pain, not agony at all, but the greatest ecstasy. No sexual orgasm is so satisfying and so tremendous as the orgasm that happens to the woman when she gives birth to the child naturally. The whole sexual mechanism of the woman pulsates as it cannot pulsate in any lovemaking.

The child is coming from the deepest core of the woman. No man can ever penetrate a woman to that core. And the pulsation arises from the inside. The pulsation is a must -- that pulsation will come like waves, great tidal waves of joy. Only that will help the child to come out, only that will help the passage to open for the child. So there will be great pulsation and the whole sexual being of the woman will have tremendous joy.

But what actually has happened to humanity is just the opposite: the woman comes to feel the greatest agony of her life. And this is a mind creation, this is wrong upbringing. The birth can be natural if you accept it. And so it is with your birth. Growth means you are being born every day. Birth does not end the day you were born -- on that day it simply starts; it is only a beginning. The day you left the womb of your mother you were not born, you STARTED being born; that was just the beginning. And a man goes on being born till he dies. It is not that you are born in a single moment. Your birth process continues for seventy, eighty, ninety years, however long you live. It is a continuum.

And every day you will feel joy -- growing new leaves, new foliage, new flowers, new branches, rising higher and higher and touching new altitudes. You will be getting deeper, higher, you will be reaching to peaks. Growth will not be painful. But growth IS painful -- it is because of you, your wrong conditioning. You have been taught not to grow; you have been taught to remain static, you have been taught to cling to the familiar and the known. That's why each time the known disappears from your hands you start crying. A toy has been broken, a pacifier has been taken away.

Just the other day, one man wrote to me: 'You spoke against transcendental meditation -- and I was planning to go to Maharishi Mahesh Yogi to learn levitation. Now I cannot take a jump into you, otherwise I will never be able to levitate.'

He was very hurt. A pacifier has been taken away. TM is a pacifier, a pseudo-tit: you can go on sucking it and it keeps you pacified. He was very hurt that I called TM mantra 'a lullaby'
I can change my statement: let us call each lullaby a TM mantra, if it satisfies you. And what are you going to do? Even if you learn levitation, how is it going to help your growth? In the first place, don't be foolish, don't be deceived. In the second place, for the argument's sake if it is accepted that you have learnt levitating, that you can rise four feet high above the earth, what are you going to do? Why bother? You can sit in a chair four feet high! and enjoy it! Even if you are four feet high without the chair,

how does it help spiritual growth? Even if you can fly like a crow...
Chetna has asked me 'Osho, do you come sometimes in the form of a crow flying?' She must be reading Carlos Castaneda. Now, don't be victims of spiritual fiction. But your mind feels very good with these things, you start feeling something is happening -- you can levitate, you can walk on water, you can fly like a crow. But you will be YOU! The same stupid person. Nothing will have changed. You won't become more intelligent by flying like a crow -- otherwise all crows would have been enlightened. And by levitation you will not become a Buddha.
Do the real thing; don't go after toys. People go on getting involved with toys their whole life.

A man came to Ramakrishna, and he said 'I can walk on the Ganges.' Ramakrishna asked seriously 'How long did it take for you to walk on the Ganges?' The man said 'Eighteen years. I had to work hard with a Himalayan master in Tibet.' Ramakrishna said 'But it puzzles me -- because whenever I want to go, just one paisa to the ferry man and he takes me to the. other side. Eighteen years? Worth one paisa! It puzzles me -- are you stupid or mad or something?'

Remember, only one thing is going to help you: awareness -- nothing else. Growth will remain painful if you don't accept life in all its ups and downs. The summer has to be accepted and the winter too.
This is what I call meditation. Meditation is when you are emptied of all that is old and told and done to death. Then you see. Or rather, then there is seeing: the birth of the new.

But you will have to go through many pains, many agonies. It is because you have lived in a certain society, in a certain culture -- Hindu, Mohammedan, Christian, Indian, German, Japanese. These are different ways of avoiding pain, and nothing else. You have been part of a culture, that's why growth is painful -- because culture tries to make you not grow; it wants you to remain juvenile. It does not allow you to move psychologically as you move physiologically.

In the First World War and then again in the Second World War, psychologists became aware of a very strange fact -- that man's average mental age is not more than twelve or thirteen. Even the man who is seventy, his mental age is somewhere between ten and thirteen. What does it mean? It simply means he stopped growing at ten; the body continued but the mind stopped.

No society allows grown-up minds. Why? Because grown-up minds are dangerous for the social structure; they are rebellious. They are dangerous for the social structure because they will see all the kinds of stupidities that go on in the name of culture, society, nation. Now see: the earth is one, and man still remains divided. All the problems of humanity can be solved if nations disappear. There is no problem, actually there is no problem; the basic problem is the boundaries of the nations. Now the technology is there which can feed all the people of the world, there is no need for any starvation. But that is not possible, because those boundaries won't allow it.

Once nations disappear, the problems can be solved. But if the problems can be solved, then where will the politician be? He is there only to solve your problems. He exists there and becomes very important because you have problems --

because there is starvation and there is war and there is this and that. If all these problems can be solved... and they can be solved now by science. In fact politics is outdated. There is no need for any politics any more; science has come of age and can solve all the problems. But then the politicians will be gone -- they will be gone with the problems. So they go on talking about how to solve the problems and they go on creating situations so that problems are not to be solved. These nations, their boundaries, prevent it.

A grown-up person will be able to see all this nonsense -- a grown-up person will be able to see it through and through. A grown-up person cannot be reduced to a slave.

Now in Soviet Russia, people have to be forced to remain juvenile, immature. Otherwise they would throw out this foolish kind of government that exists there, they would throw out this dictatorial totalitarian regime -- they would not be able to tolerate it for a single moment if they were grown-ups. Now the Soviet society has to force them to remain ungrown-up -- dependent, that's what I mean by 'ungrown-up'. Remain dependent.

There is not a single society which is communist, neither Russia nor China; no society which is socialist -- because the basic element of socialism is missing there: the freedom to grow. In fact, it will look paradoxical, but the capitalist countries are more socialistic than the communist countries. If socialism exists anywhere else in little bits it is in the capitalistic world, not in the so called communistic or socialistic countries -- because the basic ingredient of socialism is that each individual has a birthright to growl to be himself. You cannot be your-self in a communist world. The communist society can exist only if you are a juvenile,

if you are kept pressed down into your childhood and you remain dependent.

That's why a country becomes 'the mother country', or it even foolishly becomes a fatherland or a motherland. Why mother and father? What do countries have to do with mother and father? There is a certain logic in it. No father wants his son to be really grown-up, because if the son is really grown-up then he will go on his own. No mother wants her daughter to be really grown-up; if she is really grown-up she is gone. Every mother tries unconsciously to keep the daughter juvenile, dependent. Then she will always look up towards the mother; whenever she is in a difficulty she will search for the mother.

In India, it happens -- a person may be sixty years of age and may not feel independent, because his father is still alive. In India a man becomes grown-up only when the father dies. This is ugly. You have to wait for that -- when your father dies then you will be able to be on your own. But a man who has lived for sixty years as a dependent, how can he become independent suddenly when the father dies? He will only pretend; deep down he will remain dependent.

The family depends on dependence, the society depends on dependence -- they all depend on your non-growing selves, they all try to keep you stuck somewhere. That's why there is pain. The pain is not because of growth but because your culture, your society, has a great investment in you and it does not allow you to grow.

Take hold of your being. Face your pains and throw off all kinds of bond ages -- because only by being free of all bond ages will you be able to sing your song and dance your

dance. And that's what prayer is. If you have been able to sing the song that you brought in your heart, you are fulfilled. Then you are a tree which has bloomed.

IN SPRING, HUNDREDS OF FLOWERS; IN AUTUMN, A HARVEST MOON.
IN SUMMER, A REFRESHING BREEZE; IN WINTER, SNOW.
IF USELESS THINGS DO NOT HANG IN YOUR MIND, ANY SEASON IS A GOOD SEASON.

It is a Zen saying. 'If useless things don't hang in your mind...' Growth is painful because you are carrying so many useless things in your mind. You should have dropped them long before. But you have not been taught to drop anything, you have only been taught to hold everything -- meaningful, meaningless. Because you are carrying so many hangups, hence the growth is difficult. Otherwise growth will be so smooth, just like a bud opens into a flower.

The second question:
Question 2
I AM ALWAYS FEELING GUILTY AS IF I HAVE COMMITTED GREAT CRIMES. HOW CAN I DROP THIS GUILT? IT IS DESTROYING ME AND ALL THE POSSIBILITIES TO LIVE MY LIFE JOYOUSLY.
THAT'S what I was saying just now. You have been programmed in such a way that you cannot live joyously. All joy has been contaminated, all joy has been poisoned, all joy has been condemned. And you have heard it

repeated so many times -- from the priest, from the parent, from the teachers, from everybody -- that it has he come a very very ingrained Idea in you that there is something wrong in being joyous.

Go back, remember your childhood days. Whenever you were happy somebody was bound to come across and say 'What are you doing? Why are you shouting? Why are you dancing? Daddy is reading his newspaper, it will be disturbed.' Daddy and his foolish newspaper, and suddenly your joy is crippled. You wanted to run in the sun and it was not allowed; you were forced to sit in the room in a dark corner. You wanted to climb the trees but that silly homework was there and it had to be done. You wanted to talk to the birds and play with the dogs and the children and you were forced to sit in a prison-like school for six hours, seven hours...

You don't see what you are doing to your children, you don't see what has been done to you. Small children are being forced to become prisoners; their life starts being crippled from there. They are not allowed to move -- and they are bubbling energies. They would like to sing, they would like to burst into songs and dance and they would like to climb trees and mountains and they would like to swim in the rivers and the oceans. But that dance is not allowed, that celebration is not allowed. What is allowed is unnatural and what is not allowed is natural.

We have to find a human kind of education in the world; the education that exists is very inhuman. We have to find ways so that children can play in the sun and still learn a little arithmetic. That can be done -- once we know that arithmetic is not so important as playing in the sun, once

that thing has been decided, then we can find ways. A little arithmetic can be taught, and a little is needed. Everybody is not going to become an Albert Einstein. And those who are going to become Albert Einsteins, they won't bother playing in the sun -- their joy is arithmetic, that is their poetry. Then it is different, then it is totally different; then the growth is not hindered and guilt is not created.

I myself was never interested in my childhood in playing any games, but nobody was preventing me. I was more interested in great poetry, I was more interested in great philosophy, I was more interested in religion -- that was my game, that was my play. That is another thing. If somebody enjoys poetry let him enjoy poetry, and if somebody enjoys working in a carpenter's workshop let him enjoy that -- each according to his need.

And there should be no evaluation as to who is high and who is low. The carpenter is not low and the mathematician is not high; the mathematician is enjoying his thing an;l the carpenter is enjoying his thing. If anything has to be said, this is the thing -- that the joyous person is right and the sad person is wrong.

So whatsoever brings joy to your life is virtue. But just the opposite has been taught to you: Whatsoever brings joy to you is a sin, and whatsoever makes you miserable is virtue. The priest depends on it, the church depends on it; all kinds of exploitations are possible. Once a man has been distracted from his being, his joy, then all kinds of exploitations are possible.

You ask: I AM ALWAYS FEELING GUILTY AS IF I HAVE COMMITTED GREAT CRIMES.

You have not committed, nobody has committed great crimes. All crimes are small. Yes, the so-called great crimes are also small; great crimes don't exist. Man cannot do great things -- neither great virtues nor great crimes. All that man can do is small. Man is small and limited. Great things can be done only by God -- you forget about it. All that you can do with your small life is to have a little joy, to have a little light, to have a little laughter.
The priests, the popes, the so-called saints, are all against you. And if you look deep down into their beings you will be surprised: they are the same kind of people as you are. If they are courageous enough to confess you will be surprised: they are as human as you are. Their dreams are as much full of sexual fantasy as your dreams are -- in fact more so, because they are more repressive. Their dreams are absolutely sexual; you may have non-sexual dreams too, but priests cannot have anything else. When you fast, you have to feast in your dreams -- the body wants it.
I have heard:

Two brothers died at the same time and arrived at the Pearly Gates together, where they were interviewed by Saint Peter. He said to the first brother 'Have you been good during your life on earth?'
And he replied 'Oh yes, Your Saintliness. I have been honest, sober and I industrious and I have never messed around with women.'
'Good lad' said Saint Peter and gave him a beautiful gleaming white Rolls Royce. 'There is your reward for

being a good boy.' Then he said to the other brother 'And what about you?'
He said 'Well, I have always been very different from my brother. I have been crooked, drunk, idle, and a devil with the women.'
'Oh well' said Saint Peter 'boys will be boys. And at least you have owned up to it. You can have this, then.' And he gave him the keys to a Mini Minor.
The two brothers were about to get in their cars when the one who had been naughty started roaring with laughter.
The other one said 'What's so funny, then?'
He said 'I have just seen the vicar riding a bike.'

Your so-called saints ;end priests, they are made of the same clay as you are. And I am not saying that there are not people who have transcended -- there are. But those people are the people who have gone through the world deeply, who have suffer.l all its agonies and who have enjoyed all its pleasures. Those who have been totally in their living -- they transcend. Not through repression but through experience, transcendence comes.
There have been people like Buddha and Christ, Kabir and Krishna -- but these are the people who have not repressed. These are the people who have gone as deeply as possible into life, who have understood all its ways, who have seen all its possibilities. And seeing it, understanding it, becoming aware of it, they have gone beyond it. There comes a tranquility, a stillness, a silence, a purity, an innocence -- but that is not cultivated. Nobody can cultivate innocence. If you cultivate innocence it will not be innocence, it will be something plastic, synthetic. It will be

a cultivated innocence; it will not be true, it will not be authentic.

You cannot cultivate saintliness. It comes; it is a fragrance. When you live your life utterly involved, committed, it comes, it certainly comes. One day suddenly you see all has passed -- days and nights, summers and winters, all has passed. You have looked all around, you have seen everything, you have understood all: in that understanding is transcendence. That understanding is transcendence. Otherwise you can go on repressing. And repression is out of fear, not out of understanding. You are afraid of hell, you are afraid of being punished. You are afraid of greater sufferings, so you avoid pleasure. Here you suffer, and there you will also suffer. One who suffers in this world will suffer in the other too, because the other world arises out of this world. The other world is a continuity with this world -- if you suffer in life you will suffer after death too. In fact you will have become so skillful in suffering that even if you go to heaven you will find some ways and means to suffer. You may stand on your head and do sirshasan there.

Nobody can prevent you from standing on your head, you can do it anywhere. You will find ways and means to torture yourself again. One becomes habituated if it becomes your style of life -- and it becomes so.

My approach is Dionysian, I am a disciple of Dionysius: Live and love life. Enjoy this occasion as deeply as possible, as totally as possible, and out of this living experience you will grow. A maturity will come to you; you will ripen and you will carry the fragrance with you. That fragrance is heaven. Nobody goes to heaven -- those

who go to heaven, they have to carry their heaven in their heart. Nobody goes to hell -- those who go to hell, they have to carry their hell in their heart.
I have heard:

A man died -- a very rich man, a very politically powerful man, very cruel, very ambitious. The whole town went to give him the final send-off. People were feeling really happy that the calamity was gone, that this plague was gone -- the procession was big. And when the procession was moving slowly towards the cemetery a truck full of fuel, wood, coal, by accident somehow got in the middle of the procession and started following; it was also moving in the same direction -- it started following the dead man's body. People started laughing. Somebody said 'This is too much. We know that he is going to hell, but we never knew that you have to carry your fuel too!'

But that's how it happens; you have to carry your fuel too. The hell type is one who lives constantly in misery, in guilt, in the fear of punishment. Whatsoever you fear will happen -- because when you fear, you think about it constantly: you will make it happen.
Love life, don't be afraid. You belong to this universe, this is your home; you are not outsiders here. Relax -- don't feel alien and don't be afraid. Forget that old God of the Old Testament. That God has died -- that God died with the people who wrote the Old Testament; that form of God has disappeared. If you watch, observe, the growth of the Bible you will be surprised. First, the God is very cruel; the God of Abraham and Moses is very cruel. That is man's first

glimpse of God -- very crude, primitive. God says 'I am a jealous God, I am very revengeful. If you don't obey me you will suffer in hell.'

A God who is revengeful? God -- and revengeful? That has nothing to do with God. That is the idea of the people who were creating it; that shows something about the people who created it. They must have been revengeful people, they must have been angry aggressive people. That is a primitive concept.

Then, slowly slowly, God is no longer so revengeful. He becomes a just God, the God of justice -- not revengeful but just. And by the time God reaches Jesus He becomes love -- not even just, but loving.

In the Bible, God passes through three stages between the Old and the New Testament. Revengeful, violent, first. Then just. And then love, loving.

In the future, a new vision of God has to penetrate human consciousness: God as non-personal, God as no person. The world is full of godliness, but there is no God. This is the new concept I bring to you: The world is full of godliness, from rocks to the stars, but there is no personal God. There is nobody to punish you -- the idea of punishment is an invention of the priests to exploit you, to make you afraid. Remember, this is the mechanism: if you want to exploit somebody make him afraid. Make him tremble, let fear enter his soul, and he will never be a free man. Once fear enters into your soul you cannot be a free man. Then you are constantly afraid to do that which you want to do but for which there is punishment. And you go on doing that which you never wanted to do, just in order to get some rewards.

I have heard;

Six friends went on a hunting trip. One of them would have to do all the cooking. The appointed cook would stay in the cabin, handle all the chores, and of course be excluded from the day's fun. The arrangement would hold until someone complained about his cooking. Then the complainant would be obliged to become the cook.
There was great excitement when lots were drawn to determine just who would be saddled with the disagreeable task. Joe became the unfortunate one.
For two days, Joe fretted and sweated. On the third day he thought he'd go berserk. The other five were frolicking, shooting and having fun, and he was shut up in the hot stuffy room of the little cabin. Joe decided that a desperate situation demanded a desperate remedy. So he flung a turd into the soup and stirred it till it was dissolved.
That night he served brown onion soup. Sam took a spoonful. As he put it to his lips and tasted the noxious liquid he blurted out 'My God! This tastes like shit!' Then, suddenly realizing what the penalty would be, he added 'Tastes just like shit -- but I like it!'

That's what is happening to you. The fear of hell... So it tastes just like suit but you go on saying 'I like it.'
Be courageous and drop all this nonsense. There is no hell and there is no heaven; you create your heaven and you create your hell. There is nobody anywhere to punish you or reward you. Forget those childish ideas of God -- that if you are good Daddy will come with toys, and if you are bad then you will have to miss your lunch or your dinner

and you will be locked into the bathroom or something will happen. There is nobody. You are free.

But I am not saying that you cannot create hell for yourself -- you can. The fundamental has to be understood; whether you want to create heaven or hell, the fundamental is the same.

Love, enjoy, celebrate, and you will be creating heaven -- because whatsoever you are, if you are happy, if you are joyous, you share your happiness and your joy. You can share only that which you are -- and when you share it, it rebounds on you. That is the law. Life reflects and echoes whatsoever you throw at life -- it comes back, a thousandfold it comes back. Smile, and the whole existence smiles at you. Shout and abuse, and the whole existence shouts and abuses you. And you are the root cause; you create the whole process.

It is not that the existence is interested in shouting and abusing you. The existence is neutral; it simply reflects, it is a mirror. You make an ugly face, and you see an ugly face in the mirror. And you smile, and the mirror smiles. And remember, the rewards and punishments don't come from the outside; you create them. You are the occasion for them, you are the soil. You are free -- but by freedom I don't mean that you are irresponsible. In fact, in freedom you become utterly responsible -- because you are responsible for yourself; nobody else is. No god is responsible for you, you are responsible. If you are miserable, remember, you must be creating it. Find out how. And you will find the reasons -- try to search for the reasons and you will find them. If you are happy, then too, look within for why you are happy. And go on creating

those situations more and more: you will become more and more happy.

The third question:
Question 3
I AM ALWAYS LISTENING TO INNER VOICES. BUT ONE VOICE SAYS ONE THING AND ANOTHER SAYS JUST THE OPPOSITE. WHAT SHOULD I DO?

There are many people here who go on listening to inner voices. These inner voices are just crap. These are just fragments of your mind; they have no value at all. And sometimes you may think that you are listening to some inner guide or you are listening to some master from the beyond -- Master K H, or some spirit, some Tibetan spirit -- and you can go on imagining these things. And you will be simply be fooling yourself.
These are all your fragments. And if you go on following them you will go crazy -- because one part will pull you to the north, another part to the south. You will start falling apart. Remember, this is neurosis -- you have to learn to watch all these voices. Don't trust any. Only trust silence. Don't trust any voice, because all voices are from the mind. And you don't have one mind, you have many. That fallacy persists -- we think we have only one mind. That is wrong. You have many minds. In the morning, one mind is on top. By noon, another mind is on top. By the evening, a third mind -- and you have many. Gurdjieff used to say that you have many selves, Mahavira has said that man is polypsychic. You are a crowd! If you go on listening to

these voices and following them you will be simply destroying your whole life.

A young man was looking for work. In order to learn what he should do, he decided to meditate until he heard his inner voice. So he sat down and meditated for a very long time until he heard a voice from within. It said 'Be a carpenter.' So the young man took a job in a woodworking shop and on the first day he broke the saw. The second day he cut his hand. And on the third day he got sawdust in his eyes and had to leave.
That night he thought 'There is a lesson to be learned here, for everything that happens to us is for the purpose of learning. Nature is speaking to me, if only I can hear. I shall meditate and it will come to me.'
And while he meditated a new voice within him said 'The lesson is that you must persevere in your tasks.' So the next day the young man returned to the work again and ruined a fine cabinet. The following day he drilled a hole too deeply, hit a water pipe and caused a minor flood. Then he was fired. But he remained cheerful and said to himself 'All of this is for my benefit, it is to teach me some lesson for my own growth. I shall try again to listen and to understand.'
While he meditated another voice spoke from inside of him. It said 'The lesson is that you should not strive against nature. If your work is unfruitful do not work at all, for nature will always provide for you if your heart is open.'
So the young man spent the next day strolling through a pretty forest waiting for providence to supply his needs. As he passed beneath a large tree a branch suddenly broke off and fell on him, knocking him to the ground. He rubbed his

bruises for a few minutes, then looked up at the clouds and addressed the sky. 'I don't understand. I have followed the advice of all my inner promptings, yet everything is going wrong.' But the sky made no reply and the young man sighed deeply and thought to himself 'I give up. I don't care what the lesson is. I shall do exactly as I please and I certainly won't listen to any more voices.'
Just then another voice inside of him said 'Aha! That is the lesson.'
You will go crazy. And you are asking me 'What should I do?' You should not do anything according to these voices. You should wait for silence to arise. Watch them -- indifferent, aloof, distant. Simply look at them, observe them, without getting identified with any voice. It will take a little time for you to create the distance, because there are voices which are very very satisfying, there are voices which are very gratifying to the ego.

A man was saying to his friends in a teahouse 'Last night I was meditating, and an angel appeared. And he said "You have been chosen by God to be the new prophet."'
One of the friends asked 'But why you?'
The man said 'I also asked the angel "Why me?" He said "Because you're goddamned gullible."'

Don't believe in any voice. Just remain aloof, just watch. And watching, they will disappear -- because if you don't get identified you will not be feeding them and nourishing them. When all the voices have gone, then there is utter silence left. That silence is the voice of God.

Remember, God has no voice except silence. He never says anything. There is nothing to say; there is no verbal communication. But that silence, that utter si-lence, gives you clarity, gives you light, makes you capa-ble of moving rightly. Not that it gives any directions, not that it gives you any maps, not that it supplies you any guides -- nothing of the sort. It simply gives you eyes to see your path. And then you start moving in life with eyes. Ordinarily you are moving blind. A blind man needs guides a blind man needs voices a blind man needs maps. A man who has eyes needs nothing.
God comes to you as silence. God IS silence. Remember it: only trust silence an.l nothing else -- otherwise you will get trapped by the mind again and again. And to be trapped by the mind is to be in misery. To be free of the mix(l is to know what bliss is, is to know what benediction is.

The last question:
Question 4
I HAVE BEEN OBSERVING THAT WHENEVER PRESS PEOPLE COME TO THE ASHRAM THEY ARE ALWAYS LOOKING FOR SOMETHING NEGATIVE -- SEX, MONEY, ETCETERA, ETCETERA. CAN'T THEY SEE WHAT IS HAPPENING HERE?

They can see. They see it but they can't report it. You have to understand. The people who read the newspapers and the magazines are constantly searching for the negative, they are looking for the negative. To them, good news is no news. Only the bad news is news, only the negative has

appeal for them. If somebody murders it is news, if somebody rapes it is news.

George Bernard Shaw used to say that when a dog bites a man it is not news, but when a man bites a dog it is news. Something unusual, something that should not be, has to be reported. Only then are people thrilled. People live on negativity. And the consumer decides; because he purchases, his needs have to be fulfilled.

The people who read the newspapers are sexually repressed; they are hankering for something sexual. That is a vicarious satisfaction but they are hankering for it. People are interested in money -- their whole interest is in money, money is their god. So when the newspaper people come here, that is natural; they will only be looking for something negative. And if they can find it... and you can always find it; whatsoever you search for, you will find. The rosebush has thorns too, and they only look for the thorns. And not only that, they magnify the thorns -- because they have to make stories out of it. They simply don't talk about the flower. Nobody is interested in the flower.

You can see -- all your novels, all your stories, all your poetries, all your fiction, all your movies, they have the same theme: Sex and Violence, Sex and Death. These are the two taboos in the world; man has not been able to accept sex and death. And because man has rejected them they take revenge and they come from all sides -- they are echoed and reechoed and they go on falling on man. Whatsoever is rejected will come and knock at your doors. So don't be angry at the press people. They simply serve a certain need of the neurotic masses. They don't come here

to report about meditation -- who is interested in meditation? They don't come here to report about inner growth -- who is interested in inner growth? They come here to find something that they can report to their readers which the readers will feel is news.
I have heard:

An author who had been well established for a number of years brought a manuscript to his agent. After a month or so, the agent returned the manuscript to him saying 'Jim, I'm sorry. I hate to tell you this but your stuff is now over the hill. Just too damn old-fashioned. Not enough zip in it. People nowadays only want to read something with sex in it. You gotta dish it out straight, and in large portions.'
'Okay' replied the writer 'I'll try it! See you in a month.'
Five weeks later, the writer came back with a new manuscript. The agent read a few paragraphs, handed it back, and said 'Jim, I'm sorry, but you don't have a chance with a thing like this.'
'What!' cried the author. 'Why, there's six fucks on the first page alone!'
'Yeh, I know' replied the agent. 'But in order to get to those you've gotta read halfway down the page.'

Nobody is patient enough even for that. Who bothers to read half the page? It has to be exactly in the title, otherwise nobody is interested. This simply shows a very very neurotic state of human mind. It has nothing to do with the press people, it has to do with humanity at large. Man's interest is morbid.

There was once another writer who submitted to 'The Readers Digest' a story that was titled 'The Day I Met a Grizzly Bear in the Great North Woods.'
'Good story' said the editors of the magazine 'but the title needs more juice.'
So the writer tried again. This time he titled the story 'How My Life Was Changed the Day I Met a Grizzly Bear in the Great North Woods.' 'You're on the right track' replied the editors. 'Give it another try.'
The exasperated writer then wrote 'How I Found God the Day I Met a Grizzly Bear in the Great North Woods.'
But the editors still were not satisfied and the story remained unpublished until the writer submitted it again a few weeks later under the title 'The Day I Fucked a Grizzly Bear and I Found God in the Great North Woods.'

It simply shows the utterly neurotic state of humanity. Don't be angry with those poor press people -- help them to find something negative. Make them happy and make their readers happy.

The Revolution

Chapter #7

Chapter title: It is Time Now!
17 February 1978 am in Buddha Hall

I KNOW THE SOUND OF THE ECSTATIC FLUTE,
BUT I DON'T KNOW WHOSE FLUTE IT IS.
A LAMP BURNS AND HAS NEITHER WICK NOR OIL.

A WATERPLANT BLOSSOMS AND IT IS NOT ATTACHED TO THE BOTTOM.
WHEN ONE FLOWER OPENS, ORDINARILY DOZENS OPEN.
THE MOON BIRD'S HEAD IS FILLED WITH NOTHING BUT THOUGHTS
OF THE MOON,
AND WHEN THE NEXT RAIN WILL COME
IS ALL THAT THE RAIN BIRD THINKS OF.
WHO IS IT WE SPEND OUR ENTIRE LIFE LOVING?
IT IS TIME TO PUT UP A LOVE-SWING!
TIE THE BODY AND THEN TIE THE MIND SO THAT THEY SWING
BETWEEN THE ARMS OF THE SECRET ONE YOU LOVE.
BRING THE WATER THAT FALLS FROM THE CLOUDS TO YOUR EYES.
AND COVER YOURSELF OVER ENTIRELY WITH THE SHADOW OF NIGHT.
BRING YOUR FACE UP CLOSE TO HIS EAR,
AND THEN TALK ONLY ABOUT WHAT YOU WANT DEEPLY TO HAPPEN.
KABIR SAYS, 'LISTEN TO ME, BROTHER, BRING THE FACE, SHAPE,
AND ODOR OF THE HOLY ONE INSIDE YOU.'

EXISTENCE is godful. It is overflowing with God. Yet we see Him not. We are blind -- blind because of our beliefs. The more beliefs you have, the more blind you are; your eyes become covered with beliefs and you cannot see that which it.

Only a naked mind can see God, only a naked heart can fuel God. You can go on searching with all your philosophies and your religions and your dogmas; you will never find Him. You will not find Him anywhere -- and He is everywhere. Something is blocking the way.

If you are a Hindu you will not be able to see God. If you are a Mohammedan you will miss because you are a Mohammedan. If you are a Christian you have already created the obstacle. Don't be a Hindu and don't be a Mohammedan and don't be a Christian, then there is a possibility to know God. And then you need not go anywhere else -- wherever you are, God comes to you. God has been always coming to you, He has been knocking on your doors. But you are so full of your own noise, of your own scriptures, that you can't listen to that still small voice. He comes in a thousand and one ways -- He goes on coming, He goes on hoping. But you are stubborn. And the irony is that you think you are searching for God.

The first sign of a seeker is that he drops all dogmas. How can you seek with a belief inside you? You have already accepted a belief; without knowing the truth you have already arrived at a conclusion. A mind full of conclusions is incapable of knowing. Only a mind that has not yet concluded is capable of knowing, because that mind is receptive.

Drop your knowledgeability, drop your learning, drop all that you have gathered from others. And you need not go to search for God: He comes. Only He is -- to say 'He comes' is not right, because He is already here. He surrounds you; He is your within and your without. You breathe Him. Whenever you embrace anybody you embrace Him,

whenever you love anybody you love Him. You may not recognize it, but all your love flows towards Him.
God is not separate from existence. But the philosophers and the theologians have given you the i.:lea that God is the creator. God is not the creator, God is creativity. It is not that He created the world one day and finished it and then has been far away resting. No, He is continuously creating it.
Don't divide the creator and the creation; that division is false. There is no creator and there is no creation, there is only creativity. When a flower blooms it is God blooming again, when a bird sings it is God singing again, when the sun rises it is God rising again, when you open your eyes it is God opening His eyes again. In nature that creativity is unselfconscious. In man that creativity is trying to become conscious. Man is the morning, nature is the night. In nature God is fast asleep, in man He is trying to become awake.
That's why Kabir insists so much for SURATI -- remembrance, awareness, consciousness. The more aware you are, the more you will be godly. You are already godly, but only in awareness will you recognize the fact. Only in awareness will you be able to see who you are.
A few things before we enter into the sutras. In the East, we have not thought of God as separate from existence. Not like a potter who makes a pot -- then the pot is different from the potter. Not like a painter who paints a canvas -- once he has painted, he is separate from the painting. The painter may die and the painting will live -- the painting has its own life now; the painter is not needed.

In the East, we have conceived of God as a dancer. You cannot separate the dance and the dancer. God is nataraj, the dancer of all dancers. You cannot separate the dancer and the dance, they are always together. If there is a dances there is the dancer; the dance has no other life than the dancer. And when the dancer is really in dance he is not separate from his dance either. The dancer dissolves into his dance.
Remember that metaphor, it is very symbolic and significant; it will help you to move into godliness more easily. Prayer is not needed, remembrance is needed. You are that already -- all that is needed is to remember who you are.
I have heard an ancient parable. a very famous one.

There was once a very great master, his name was Ribhu. He had one rare disciple, his name was Nidagha. Ribhu hoped too much -- seeing the potentiality of Nidagha -- he was working hard on him.

The master works hard only on those disciples who are more potential than others. There are differences Of potentiality. There are a few who are only casually interested; much is not possible with them -- whose passion to find God is lukewarm, cannot even be called passion. There are a few whose thirst is intense, who are ready to risk all. God is not just one item in their life's search, but the only phenomenon that they would like to know. Nidagha was rare. Ribhu was working hard on him.

Although the master taught his disciple the Supreme Truth of the One Absolute Reality without a second, Nidagha, in spite of his erudition and understanding, did not get sufficient conviction to adopt and follow the spiritual path of Self-knowledge, but settled down in his native town to lead a life devoted to the observance of ceremonial religion.

That's what I mean when I say if you are a Hindu or a Mohammedan or a Christian you will not find God. Those are ceremonial religions, those are poor substitutes for the real thing. They cannot nourish you. They can only keep you in a kind of consolation, convenience, comfort. You can go on telling yourself 'Yes, I am doing whatsoever is needed. I go to the temple, to the church, I pray twice, or five times, I do all the rituals.'

But religion is not a ritual. And religion is not a ceremonial thing, it is not a social formality. It is gambling. It needs guts. It needs you to put your whole being at stake -- and to stake that which you know for that which you don't know needs real courage, because you cannot in any way predict the outcome. It is going into the dark; it is leaving that which you know for that which you don't know. And you never know whether you are going to be a loser or a winner. All is vague. Great courage is needed.

Nidagha had the potential, the master was aware of the potential. But Nidagha himself was not aware of the potential -- he escaped from the master into ceremonial religion. He said 'I will read the scriptures, I will do the rituals, I will do whatsoever is asked by the priest.'

And remember, the priest asks only the superficial -- it only scratches your skin; it never goes into your heart, it never transforms you. Avoid the priest.

But the sage loved his disciple as deeply as the latter venerated his master. In spite of his age, Ribhu would himself go to his disciple in the town, just to see how far the latter had outgrown his ritualism. At times the sage went in disguise, so that he might observe how Nidagha would act when he did not know that he was being observed by his master.

Yes, that's what a master has to do -- to go on observing you, to go on observing you in those moments when you are completely forgetful of the master, to see what is really happening in your life -- because what you pretend is not the real thing. You can go to the temple and you don't mean it. You can pray and those words are only lip-service; they don't come from your innermost core. You can read the scripture without reading it at all. You can go on moving through empty gestures, mechanical gestures -- you can deceive the ordinary person. But you cannot deceive the master. He will look through your empty gestures.
So Ribhu was after his disciple, and sometimes he would go in disguise.

On one such occasion, Ribhu, who had put on the disguise of a village rustic, found Nidagha intently watching a royal procession. Unrecognized by the town-dweller Nidagha, the village rustic enquired what the bustle was all about, and was told that the king was going in procession.

'Oh! It is the king. He goes in procession! But where is he?' asked the rustic.
'There, on the elephant' said Nidagha.
'You say the king is on the elephant. Yes, I see the two' said the rustic. 'But which is the king and which is the elephant?'
'What!' exclaimed Nidagha. 'You see the two, but do not know that the man above is the king and the animal below is the elephant? Where is the use of talking to a man like you?'
'Pray, be not impatient with an ignorant like me' begged the rustic. 'But you said "above" and "below". What do they mean?'
Nidagha could stand it no more. 'You see the king and the elephant, the one ABOVE and the other BELOW. Yet you want to know what is meant by "above" and "below"?' burst out Nidagha. 'If things seen and words spoken can convey so little to you, action alone can teach you. Bend forward, and you will know it all too well.'
The rustic did as he was told. Nidagha got on his shoulders and said 'Know it now. I am ABOVE as the king and you are BELOW as the elephant. Is that clear enough?'
'No, not yet,' was the rustic's quiet reply. 'You say you are above like the king and I am below like the elephant. The king, the elephant, above and below -- so far, it is clear. But pray tell me, what do you mean by I and YOU?'
When Nidagha was thus confronted all of a sudden with the mighty problem of defining the 'you' apart from the 'I', light dawned on his mind. At once he jumped down and fell at his master's feet, saying 'Who else but my venerable master, Ribhu, could have thus drawn my mind from the

superficialities of physical existence to the true Being of the Self? Oh, benign master, I crave thy blessings.'

If you look at yourself, at your knowledge, at all that you think you know -- if you observe it, you will be surprised that you know only words. I, thou, above, below, king, elephant -- just words. You don't know who is behind the words.

Who is this person you go on calling 'I'? You have lived with this person, you ARE this person, but do you know who you are? Do you know the woman you love or the man you love, who is the other? You must be fast asleep; you have not even known who you are.

And you start searching for God, and you start searching for the totality, for the whole. And you do not even know this small tiny reality of your being.

Kabir says: Only awareness will help. You will have to become more aware. You will have to light a small candle of consciousness in your heart -- that light will help. You will have to become more silent, you will have to drop the noises in your head; that continuous procession of thinking will have to be stopped. And once that procession is no more there and your heart is alert, aware, conscious, you will be surprised: God has always been there. You have been meeting God every moment of your life -- you have been breathing Him, He has been beating in your heart, He has been pulsating in your energy. He has been your love and He has been your anger, and He has been your birth and He will be your death. God is simply the name of the totality that life consists of.

God is not separate and far away, He is very close by -- just in the corner. And you go on rushing for Him, you go on searching for Him. Your eyes have become fixed on the distant, on the faraway. That's why you go on missing Him.

The sutras.

I KNOW THE SOUND OF THE ECSTATIC FLUTE,
BUT I DON'T KNOW WHOSE FLUTE IT IS.
KOUN MURALI - SHABD SUN ANAND BHAYO.
KABIR SAYS: The music has penetrated, it has overwhelmed me. But from where it comes I cannot decipher. Whose flute is this? I cannot see the dancer -- the dance I can see. I cannot see the singer -- the song has reached me. Yes, God is not a singer but a song. There is nobody behind the flute. This is very difficult for us to understand: there is nobody behind the flute like a person, there is nobody behind the universe. The universe is it -- it is THIS. The universe is not a symbol for somebody else, not a sign for somebody else. The universe itself is God. If you can't understand this you will go on looking somewhere in a faraway land beyond life. And you will go on missing -- because He is here and you look there, He is now and you look then. He is so close that even if you close your eyes you will find Him. He is the very core of your being.

KOUN MURALI - SHABD SUN ANAND BHAYO.

From where comes this music? says Kabir. Who is playing on His flute? The music has come to me, I am permeated

by it. Great bliss has descended upon me, I am blessed by it. But from where does it come? What is the source of it? Who has caused it?

Nobody has caused it. That dual logic has to be propped. The music is the musician and the dance is the dancer. Anal the flute is the flute-player too -- there are not two. The moment you create duality you create problems which cannot be solved. And that's how it has been, down the ages. All philosophy depends on duality -- I/thou, mind/matter, body/soul. The world/God.

But watch deep inside your own being. Is the mind separate from the body? Is there really any separation, any debarking line? Can you divide? Can you say 'This is mind and this is matter'? The body and the mind are not two things. You are body/mind -- you are psychosomatic, you are one unity. The body is the visible part of your being and the being is the non-visible part of the body. The body is your surface and you are the body's depth. But they are not separate.

The world is the body of God. They are not separate, it is one reality. They are two because we cannot yet understand the one. This is the difficulty with the mind -- the mind can understand only by dividing, the mind can understand only by analyzing. The mind always divides: that is the way to understand.

You see a dancer and you say 'I am seeing the dance and there is a dancer behind it.' You see a man running on the beach and you think there is running and the runner. There are not two; the running is the runner.

But all the languages of the world -- almost all the languages, except a few primitive languages -- create this

illusion of duality. And it is very difficult for these languages to explain their duality. If you look in the dictionary and you want to know what mind is, you will find the definition: 'That which is not matter.' And if you look for matter you will find the definition: 'That which is not mind.' Now, what kind of nonsense is this?

You know neither mind nor matter. Matter has to be defined by saying 'It is not mind' and mind has to be defined by saying 'It is not matter.' And the definitions look very clear cut, but nobody has been able to really demark the two separately. They are not; they are one. They are just as one as hot and cold -- the hot is nothing, the cold is not separate from the hot. They both exist on the same ladder, it is one energy. But the distinction is useful.

Life and death are also not two. It is the same energy, in action and in rest. Just because an energy has gone into rest you need not call it separate. Speaking, non-speaking, you are one -- when you talk and when you are silent, you are one. Just because talking and silence look so different you don't become two; you remain one.

But because of this dichotomy, great problems have arisen in the world of religion. If you think you are separate from the body then you start fighting with the body. Then the holy seems to be the enemy, then the body seems to drag you into the world. Then your life pattern becomes that of repression.

And if you think God is separate from the world, naturally you start thinking that the world distracts you from God. So avoid the world, move into a monastery, escape into a desert or a forest, so that the world cannot drag you into its mire.

Once you start seeing God and His world as one, life becomes a totally different phenomenon. Then you are no more life-negative; you become life-affirmative.
And Kabir is a life-affirmative mystic. He never left his home, his wife, his children. He never went anywhere; he never went to the Himalayas. He lived in his home, just the ordinary life of a householder -- and yet became an enlightened one. He never escaped from any situation. He remained rooted in the earth: he was earthly and yet godly. And that is the highest synthesis.
And that's what I would like my sannyasins to be: Be in the world, because this world is God's world. Love life, and loving life you will be loving God. Search into life, and the deeper you go, the more you will find that the world is transforming its qualities. The earth becomes sky if you go deep into it, the body becomes the soul if you go deep into it. The question is only of depth.

Kabir says:
I KNOW THE SOUND OF THE ECSTATIC FLUTE,
BUT I DON'T KNOW WHOSE FLUTE IT IS.

Nobody has ever known. Only the song is heard; the singer is never found. Only the music is heard; the musician is never found. And there is no need for the musician to be there, there is no need for the dancer -- the dancer has dissolved into his dance, the singer has become the song. Remember the difference between the dancer and the dance. When you say 'dancer' it looks like something static. When you say 'dance' it is something moving, dynamic, it is alive. The dancer is closed, the dance is open. The dancer

looks like a thing -- confined, defined. The dance remains undefined. The dancer is a kind of blocked energy, stuck somewhere. The dance is a rove;like movement. Think of God as movement, dynamism, energy. Don't think of God as substance, as matter, as static. Think of God as action -- as creativity, not as a creator.

I KNOW THE SOUND OF THE ECSTATIC FLUTE...

And when you are silent and when you are listening you will hear the sound, you will hear the music. It is ecstatic -- but there is nobody behind it.

... BUT I DON'T KNOW WHOSE FLUTE IT IS.
A LAMP BURNS AND HAS NEITHER WICK NOR OIL.
JOT BARE BIN BATI.

Kabir says: This is a miracle! I am puzzled.

A LAMP BURNS AND HAS NEITHER WICK NOR OIL.

It is illogical, it is absurd. It should not be so, but it is so. The dancer is not there, only the dance is. It is illogical -- how can the dance be without the dancer? You will have to learn dancing, you will have to go into the experience.

One of the greatest dancers of this century was Nijinsky. People were puzzled by his dance. Never before and never after has such a miracle been seen on the stage. There were some moments when Nijinsky would get so lost in his dance that everybody in the audience would feel that the

dancer had disappeared. And a miracle would happen: he would start jumping so high that it is not possible, the gravitation does not allow that much height. And not only that -- when he would start descending he would come so slowly, as if it was in his control. He would not fall, as expected. He would descend so slowly, as if he had no weight, as if he was just a feather or a dry leaf falling slowly slowly from the tree -- in no hurry.
He was asked again and again 'What happens?' And he would say 'If I want it to happen it does not happen. I have tried and I have failed. Whenever I try I fail; my failure is absolutely certain. But when I am lost in my dance, when I disappear, suddenly weight also disappears from me. And I am also surprised just as you are surprised, because it looks so illogical. I don't feel the gravitation any more. It is not that I manage falling slowly; it simply happens. When I am not there, that miracle happens.'

Now, Nijinsky will know what Kabir means -- that there is nobody playing on the flute. God has become His flute, His song, God has become His creation. He has descended into you, into trees, into rocks. God exists no more as a person anywhere. He has become His world.
There is a famous Zen story, as illogical as Zen stories are.

A painter was asked by an emperor to paint the Himalayas on his palace wall -- he was a lover of the Himalayas. The painter was a Zen master; he took three years -- three years to live in the Himalayas, to feel the Himalayas. And the emperor said 'You will take three years?' He said 'I have asked only for the minimum time -- because unless I

become part of the Himalayas I will not be able to paint it. How will I know? I have to go and get lost in the Himalayas.'
And after three years he came back and painted the wall -- in three days. The emperor came to see. It was a miracle; he had never seen the Himalayas so beautiful -- even the real Himalayas were comparatively a little pale and faint and flat. And he became so interested that he asked 'I can see a path winding around the mountains. Where does it go?' And the painter said 'Wait, let me go and see.' And he disappeared into the painting. He never came back again.

This is absurd -- but significant. It says something. That's how it has happened with God, He has disappeared into His painting. You cannot find Him separate now. You can find Him only in a tree dancing, in the wind or a river winding its path towards the ocean, or in a child laughing or in tears. You can find Him only in His creation now.
So those who are looking for a God as a person separate from existence are looking in vain.

A LAMP BURNS AND HAS NEITHER WICK NOR OIL. A WATERPLANT BLOSSOMS AND IS NOT ATTACHED TO THE BOTTOM.

A lotus with no roots, and a lamp without wick or oil. A flute singing a song, and nobody behind it. Uncaused. Yes, it is not logical. But life has no obligation to be logical. Logic is man's effort -- life is bigger than that. Kabir is trying to tell you about his experience of the uncaused -- his experience of pure energy which is not a person.

When you enter into God you don't enter into Him as if He is a person, you enter into Him as a flood of energy. The lotus blooms but you will never find the roots anywhere. And the light burns bright but there is no oil and no wick. These words are just to indicate that only those who are ready to become illogical can get into the reality. The logician will go on, round and round, and will never arrive at the center of reality -- because.the center of reality is absurd. It follows no logic, it is not according to any philosophy. It is simply there, a paradox.

And to meditate is to live that paradox. To become a sannyasin is to drop logic, is to go into the illogical. If you move logically you move in a human work, if you cling to logic you will remain on the surface. You can spin and weave beautiful philosophies out of logic but they will be dead, they will never be alive. Life is illogical.

And this is one of the findings of modern physics too. This has always been the finding of real metaphysics; now this is corroborated by modern physics too. The deeper the physicist has entered into matter, he has become more and more puzzled -- because at the very core of matter all is absurd. Electrons and neutrons and protons follow no logic, they behave in a very illogical fashion -- and you cannot impose any logic on them. Modern physics is very close to mysticism.

My own feeling is that whenever you enter into anything deeply you will come across the absurd -- because the center is absurd. And it is good that it is absurd. A logical thing will be a poor thing; it will have no splendor, it will have no mystery in it. Only the illogical can have mystery

in it, only the illogical can be mysterious. And only the illogical can have splendor and beauty.

I KNOW THE SOUND OF THE ECSTATIC FLUTE,
BUT I DON'T KNOW WHOSE FLUTE IT IS.
KOUN MURALI-SHABD SUN ANAND BHAYO.

From where does it come? Who is playing it? Great ecstasy has happened to me, says Kabir, but it is all out of the blue, out of nowhere. I cannot pinpoint the source; I cannot indicate from where, from what direction it comes, who has showered upon me such blessing. But great blessing has happened. Who cares from where it comes? Who cares whether there is anybody playing the flute or not? The song is so beautiful, the song is so absorbing, the song makes one so drunk, that it is pointless to bother. Whether God has one thousand hands or two hands or four hands, whether God looks like the Christians paint Him or the Hindus paint Him -- that is all meaningless, irrelevant; that is not to the point at all.
Once the blessing has showered on you, when the cloud of the unknown has rained on you, when you have seen that light, that eternal light, that perpetual light, which needs no oil and no wick... and when you have seen that lotus which blooms and has no roots in the earth, which blooms without roots.... To show the paradoxicalness of reality, Kabir is using these metaphors.

A LAMP BURNS AND HAS NEITHER WICK NOR OIL.
A WATER PLANT BLOSSOMS AND IT IS NOT ATTACHED TO THE BOTTOM.

WHEN ONE FLOWER OPENS, ORDINARILY DOZENS OPEN.

And Kabir says one thing more: When one flower opens it is never just the one flower -- it triggers a process; then flowers go on opening. It is not that one blessing comes to you, or one song -- once the one has come then it is a non-ending process. The first flower may be difficult but the others simply go on coming. The first experience is difficult, difficult because you don't allow it. Once you have allowed it then it is not only one flower opening -- a thousand and one flowers go on opening. Your whole being becomes full of the fragrance of millions of flowers. Buddha has said 'When my lotus opened I saw millions of lotuses opening all around. When I became enlightened' Buddha is reported to have said 'I saw the whole existence becoming enlightened.'

One light starts burning in you and the whole of life becomes aflame. Then you see each and everything as luminous. You can see only that which has happened to you; you cannot see that which has not happened to you. If you come across Christ you will not recognize him. How can you recognize him? -- nothing like that has happened to you. Even those twelve apostles who lived with Christ -- dined with him, slept with him, moved with him, walked with him -- were always suspicious, always doubtful, as to whether he was really the Christ. 'Is he really the messiah we have been waiting for?' Their problem is natural -- how can they recognize anything that has not happened in them? You can recognize only that which you know. Nothing like

that has happened to them -- they have not tasted of God at all; not even a drop of God has entered into their being. And here is this man, drunk with God. They can only trust -- but the doubt goes on coming.
When Buddha walked, people couldn't recognize him. Recognition starts coming only when people start becoming enlightened. Then they recognize, then they can see. You can see only that which you have known already. And then it is not only that you know that a Buddha is a Buddha or a Christ is a Christ -- then suddenly you see ordinary trees and ordinary rocks are all Buddhas and all Christs. Then the whole of life is full of God: it is Godful.

WHEN ONE FLOWER OPENS, ORDINARILY DOZENS OPEN.
THE MOON BIRD'S HEAD IS FILLED WITH NOTHING BUT THOUGHTS OF THE MOON...

In India there is a bird called the moon bird. It continuously looks at the moon, unblinkingly it goes on looking at the moon. It is mad after the moon -- it is a lunatic, it is moonstruck, it is mad.

THE MOON BIRD'S HEAD IS FILLED WITH
NOTHING BUT THOUGHTS
OF THE MOON,
AND WHEN THE NEXT RAIN WILL COME
IS ALL THAT THE RAIN BIRD THINKS OF.

And there is another bird, the rain bird, which only thinks of one thing -- when the rain is coming again. They are lovers.
Kabir says: Unless you become a lover like this, a moon bird or a rain bird, you will not find Him. Until your whole being is full of ONE -- one longing, the longing for the Beloved -- you will not find Him. When the longing is absolute and total, suddenly He is there. You will hear the sound of the ecstatic flute, you will see the lamp that burns without wick or oil, and you will see the lotus blooming. And one lotus triggers the process and the whole existence becomes just lotuses and lotuses and the whole existence is full of the fragrance of the divine.
But when? Just like the moon bird, you have to long for God. An intense intention, a tremendous longing, a total desire, a passion that knows no distraction. A passion so absolute that waking you think of God, that sleeping you dream of Him, that eating you think of Him, that walking you think of Him. When truth becomes such a concentrated search, nobody can miss for long.

WHO IS IT WE SPEND OUR ENTIRE LIFE LOVING?

The original has not been rightly translated. The original is: TAISE SANT SURAT K HOKE HOGAYE JANAIN SANGHATI -- 'Just like the moon bird or like the rain bird, the seeker remembers and remembers only God.'

TAISE SANT SURAT K HOKE

He becomes a moon bird, he becomes a rain bird, he longs only for God. His heart burns with one passion, he knows only one desire. All his desires are dissolved into one desire -- he becomes a torrent of one desire.

RAISE SANT SURAT K HOKE

His heart beats for one, he breathes for one, he lives for one. His whole life is turned towards God: the search for truth, the search for the total, the search for the universal spirit. Just like that, the seeker remembers and destroys the wheel of life and death for ever.

HOGAYE JANAIN SANGHATI.

One who longs for God so totally goes beyond life and death -- he knows transcendence. He becomes capable of hearing the sound of the ecstatic flute. And when you hear that music so totally it is not only that God is music -- when you hear that music so totally you are also music.
Meditate on this line of T.S Eliot:

MUSIC HEARD SO DEEPLY
THAT IT IS NOT HEARD AT ALL, BUT YOU ARE
THE MUSIC.

God is music, from one side. And when you hear it you are also music, from another side. Then the singer is no more and the listener is no more; they have become dissolved into one music.
I have heard a beautiful story.

It happened in Lucknow, a great musician came to the city. But he was a little bit eccentric, as musicians are prone to be. The king was very much interested, he was a lover of music -- he asked the musician to come to the palace and play on his sitar for him.

The musician said 'There is a condition. While I am playing, everybody has to sit like a marble statue. Nobody should move, not even in appreciation. Nobody should shake his head -- and if somebody shakes his head, his head has to be cut off.'

The king was surprised by this condition. But he was also a madman. He said 'Okay. The music has to happen.' So the people of the city were informed: 'If you come, beware, come prepared. Nobody is allowed to move. '

And it naturally happens when you hear great music YOU ARE moved -- actually moved. Your body starts throbbing with it, you start pulsating with it, the beat enters into your being. People were also very much puzzled; they had never heard of such a condition. In fact a musician loves seeing that people are moved -- that tears are flowing and people are swaying, that the music has reached their heart and touched them and moved them.

Thousands of people were interested to hear him play, but only a few hundred came. They all sat like statues in yoga postures, unmoving, afraid, and the king placed a few people around the audience with naked swords. It was a strange sight. And the musician played -- and he was a great musician, incomparable -- and after one or two hours a few heads, a dozen or so, started shaking. The king was worried. Those dozen people were caught; when the

musician had stopped, those dozen people were caught. And the king asked 'Do you really mean it? Should we kill them?'
The musician said 'No. These are the people I would like to play for now -- for them I would like to play. Let the others go, they are worthless. I wanted to find these people, and that was the only way. That's why I made the condition. These are the people who were really moved -- even death was meaningless -- who were really drowned, drunk, who became the music.'

Yes,
MUSIC HEARD SO DEEPLY
THAT IT IS NOT HEARD AT ALL, BUT YOU ARE THE MUSIC.

In that ecstasy of God's approaching you, entering you, neither is there a musician behind that music, nor are you left. Only music is left. That's what Pythagoreans have called 'the divine harmony'. Pythagoras is one of the most penetrating mystics in the West, one who comes very close to the Eastern heart -- who is really a man of the East accidentally born in the West. Pythagoras would have understood what Kabir means, that all is lost in that music and only music remains.
The duality has melted into oneness. The knower and the known are dissolved; there is only knowing. The lover and the beloved have dissolved; there is only loving. And remember, I am not saying there is only love, I am saying 'loving' -- so that you remember that love is not a thing but

a process. A dynamic process, an ongoing process. That music is our search.

WHO IS IT WE SPEND OUR ENTIRE LIFE LOVING?

Who are you searching for? Ask this question. In moments of silence, in moments of meditation, let this question go like an arrow into your heart.

WHO IS IT WE SPEND OUR ENTIRE LIFE LOVING?

When you have fallen in love with a woman have you really fallen in love with a woman? or has the woman simply been a window to something higher, greater, bigger? You have fallen in love with a friend: you must have seen some glimpse of the beyond. Whenever you fall in love you fall in love with God. Apparently it is not so, you fall in love with a man or a woman -- but those are windows. And that's why love is so frustrating.

It is as if you have seen the sun rising from the window and you have fallen in love with the frame. Now, sooner or later you will be in despair -- because that frame of the window is not the sun rising. That beauty does not belong to the window; the window only allows you an approach to the beauty. You cling to the frame, and later on you find it is as if you have been cheated and deceived. All lovers find it finally. And naturally then they are angry at the other -- they think the other has been cheating. All lovers experience this.

The husband thinks the wife has cheated him, the wife thinks the husband has cheated her. Nobody has cheated;

there was a misunderstanding. The window had given them a glimpse of the beyond -- the sky and the bird on the wing, and the sun and the moon and the stars, and the breeze that comes from the window -- it had opened a dimension. But the window is not that dimension. And you started decorating the window, and you went to a court and got married to the window. Now you will be frustrated. Sooner or later you are carrying your window everywhere like a cross on your shoulders, and you are burdened. And you think 'For what? How did I become deceived?'

If you can remember that it is always God whom you love... It is always God; God is your original object of love. Yes, sometimes it shows in the eyes of a woman, in the face of a man -- that is just a reflection, that is just an echo. Feel grateful to the window, feel grateful to the echo, feel grateful to the mirror that has reflected something of the beyond. But go in search of the beyond.

If love grows rightly it will become prayer. The woman will become your temple, the man will become your temple. You will feel grateful to the woman but you will know that God looked through the eyes of the woman towards you. And you will search for that God.

This is my observation: whatsoever you fall in love with, even sometimes ugly things like money you are still searching for God. Because money gives a feeling of unlimitedness. When you don't have money you feel very much limited -- you want to purchase a thing and you cannot. Your money gives you a certain freedom -- only so much freedom, but your freedom is hampered from everywhere. Hence people fall in love with money. They are really searching for freedom, and freedom is with God.

They are searching for an experience of expansion, they are searching for some spiritual experience, through money. It is not possible through money -- they have misunderstood, they have misinterpreted.

Yes, money gives a certain freedom -- you can purchase more, you can shop more, you can do many more things. But you are not more. Having is not being. You possess more, but you are not more because you possess more. In fact the more you possess, the more you feel your inner poverty -- compared to your possessions you look even more poor than before. So a very paradoxical thing happens: the richest man in the world feels the poorest in the world. Now he knows that he has possessed all that he can possess -- but he is still as small, he has not grown. People seek ugly things like political power -- that too gives a feeling of potentiality, of power. When you are the president of a country of course you are more powerful; when you can destroy people or save people you feel more powerful. But the search is for God -- because only with God are you really powerful. The political power is only a substitute and does not mean much; it is deceiving yourself. Those who have looked into the human mind deeply, their observation is that whatsoever you fall in love with, you are really searching for God. Searching in a wrong way, in a wrong direction, but still searching for God.

WHO IS IT WE SPEND OUR ENTIRE LIFE LOVING? IT IS TIME TO PUT UP A LOVE-SWING!

KABIR says: Enough is enough. You have searched in money, you have searched in power, you have searched in

men and women, you have searched in many other ways. It is time now...

IT IS TIME TO PUT UP A LOVE-SWING!

Time to move in the real direction of love, time to search for the real Beloved.

TIE THE BODY AND THEN TIE THE MIND SO THAT THEY SWING
BETWEEN THE ARMS OF THE SECRET ONE YOU LOVE.
BRING THE WATER THAT FALLS FROM THE CLOUDS TO YOUR EYES.
AND COVER YOURSELF OVER ENTIRELY WITH THE SHADOW OF NIGHT.

The original has a beauty of its own: NAINAN BADAR JHAR LAO -- 'Let your eyes become clouds pouring rainwater.' Let tears flow from your eyes in a deep longing for God. Feel that you are missing your beloved -- cry for it, weep for it, let your tears become your prayer. All other prayers are poor compared to the prayer that happens through tears. All words are poor.

NAINAN BADAR JHAR LAO.

Now let your eyes become clouds: pour tears. Words are futile -- when you bow down in prayer it is better to cry, it is better to weep. It is pointless to repeat prayers that have been taught to you in your childhood -- those words no

more have any meaning; you can repeat them mechanically, they are very superficial. Let your heart cry.

BRING THE WATER THAT FALLS FROM THE CLOUDS TO YOUR EYES.
AND COVER YOURSELF OVER ENTIRELY WITH THE SHADOW OF NIGHT.

Now, here the English translation has missed the whole point.

SHYAM GHATA UR CHHAU RE.

You will have to understand the metaphor. In the East, Krishna and Rama have been painted as blue. There is no blue race in the world. There are white and there are black and there are yellow people and red people, but there is no blue race in the world; nobody is blue. But Krishna and Rama have been painted in the East as blue-coloured for a certain reason. It is a metaphor. It is not a reality, it is not fact, it is a myth -- hilt of treat meaning.
You must have seen it: when the river is shallow it is white, when the river becomes deep it becomes blue -- depth gives it a color of blueness. So blue has become the symbol for depth. The sky looks blue: if you ask the scientist he will say there is no color in the sky, the sky is simply colorless -- it looks blue because of infinity; that infinity gives it the appearance of blueness. It is not colored blue, blue is an appearance. So blue is the color of infinity.
And in a hot country like India, when the first clouds come the whole country rejoices. The thirsty earth desires and

prays for the first clouds to come. And the first clouds are blue clouds, full of rain. So Krishna's name has become associated with the blue clouds. One of his names is 'Shyam', it means blue -- blue like the cloud full of rain. When the rain showers, the heart is fulfilled.

SHYAM GHAYA UR CHHAU RE.

Kabir says: Let your eyes become clouds, let your eyes become nothing but tears of prayer, and cover yourself over entirely with the blue cloud of Krishna. The translation has missed it:

AND COVER YOURSELF OVER ENTIRELY WITH THE SHADOW OF NIGHT.

It has nothing to do with night, it has nothing to do with the shadow of the night. It has something to do with the infinity of God, with the blueness of God. And if you understand the metaphor of night rightly then the translation that way can be allowed...
Night also has a few things about it. One is, the darkness of the night is unlimited, infinite. Light is always finite, limited; darkness is always unlimited, unbounded. And light creates a kind of tension -- that's why it is difficult to fall asleep in the day. In the night you can rest easily, relax easily; the darkness is relaxing, calm and quiet. The darkness is like the womb of the mother, you can lose yourself in it -- in that way, God is a dark relaxing night. Relax into the infinite darkness of God.

To the Western ears 'darkness of God' will sound a little odd. because in the Bible God is always symbolized as light. In the East, we have symbolized God with everything possible -- with light, yes, with darkness too. Light has a few qualities which God has and darkness also has a few qualities which God has -- because God is both day and night, summer and winter, life and death. He has to have the qualities of all the polarities; God is the unity of polar opposites.

BRING THE WATER THAT FALLS FROM THE CLOUDS TO YOUR EYES.
AND COVER YOURSELF OVER ENTIRELY WITH THE SHADOW OF NIGHT.
BRING YOUR FACE UP CLOSE TO HIS EAR,
AND THEN TALK ONLY ABOUT WHAT YOU WANT DEEPLY TO HAPPEN.

Again the translation is inadequate -- not only inadequate but has missed the point, the vital point in it. The original is: AVAT AVAT STRUT KI RAH PAR -- 'Slowly slowly, make yourself listen to him.' The translation has gone to just the opposite.
These versions are from Robert Bly; he does not know Hindi. He has great poetic insight, that's why I have chosen his translations. There are many translations available which are done by people who know Hindi, or done by Indians, but they don't have any poetic insight. The translations are accurate but very unpoetic. They are literal -- but Kabir is a great poet and to translate him literally is

not accurate. Then it is only the body, and the soul is missing.
Robert Bly is a poet, has the poetic insight, but he does not know Hindi. So sometimes he has missed, sometimes he has done just the opposite. For example, in this line:

BRING YOUR FACE UP CLOSE TO HIS EAR...

The original is: AVAT AVAT SHRUT KI RAH PAR. 'Bring your ear close to his face' -- that will be more accurate. 'Slowly slowly, make yourself listen.'
SHRUT does not mean just hearing, it means listening -- and there is a difference. Sometimes you hear but you don't listen -- sometimes you are hearing because your ears are open and there is no way to close them. One can close one's eyes but one cannot close one's ears; they are simply open, so you hear. But only rarely do you listen.
When you are there, totally there in your hearing, then it becomes listening. When one listens attentively, Lovingly. sympathetically, when there is no argument going on inside, when the mind is not wandering anywhere else, when there are no more thoughts moving in the mind, then hearing becomes listening. That is called SHRUT -- right listening.
Kabir is saying 'Slowly slowly, make yourself listen to Him.' The right prayer is not to say anything to God. What have we to say to Him? What can we say to Him? The right prayer is to first prepare yourself to listen to Him, what He has to say to you. Become receptive, open, absorbing. Slowly slowly, make yourself listen to Him.

And when you have become so silent, so utterly silent that you can hear whatsoever He has to say, listen: the sound of the ecstatic flute is heard. It is ALWAYS being played -- the existence is full of His music. The wind blowing through the trees is His music, these birds are His music. All the sounds in existence are His music. But you have never been able to listen yet. You have heard, but you have not listened.
Kabir says: First become ears, be a silent listening -- and only then will you be able to say something to Him.
But people start their prayers by saying something to Him -- that's how prayers have gone wrong. First listen; then you may have something to say to Him. What can you say then? A thank-you, a thankfulness, a gratitude.
So real prayer consists of two parts. First, becoming silent, listening to God's music. And second, a thankfulness. The real prayer demands nothing, asks for nothing, CANNOT ask, desires nothing. The real prayer is a desire less silence. And after that music has been heard what is there to say? A gratefulness, a gratitude, has to be expressed.
Bring yourself, slowly slowly, to a silent listening. And then you will be able to say something to Him.

KABIR SAYS, 'LISTEN TO ME, BROTHER, BRING THE FACE, SHAPE,
AND ODOR OF THE HOLY ONE INSIDE YOU.'

Become so receptive, become a womb, become feminine. The path of love is the path of the feminine. Whosoever follows it, man or woman, has to become feminine. The path of love is not aggressive, the path of love is not of

active search and seeking; the path of love is a passive receptivity. One waits like a woman waits for the lover. One is a womb ready to become pregnant with God. Remember this metaphor of the womb. On the path of love you have to become a womb -- utterly silent and passive, not doing anything, just being.
One who looks is not looking. In looking there is no one -- looking is a state of emptiness, as listening is. Truly listening, we are nothing; truly looking, we are nothing. It is not a matter of doing, but of being. 'The way to do is to be' says Lao Tzu. The way to do is to be -- no other doing is needed on the path of love. Just be; calm and collected, just be. Wait. Let your eyes be full of tears, let your heart be full of passion -- but wait. Be aflame -- but wait. There is no need to go anywhere, there is nothing to be done -- just being. The way to do is to be.
But this frightens people; emptiness frightens people.

I have heard, Pascal confessed: 'The eternal silence of these infinite spaces terrifies me.'

That's why people are so full of unnecessary things. They go on clinging to rubbish. 'The eternal silence of these infinite spaces terrifies me.' Without, there are infinite spaces, utterly silent. And within you there are infinite spaces, utterly silent. And between these two silences you go on creating noise. That noise keeps you separate from God.
Let that noise disappear, and these two silences become one. In that becoming one, is the meeting with the Beloved.

Those who know will not be afraid, those who have tasted a little bit will not be afraid.

Leonardo Dan Vinci said: 'Amongst the greatest things which are to be found among us, the Being of Nothingness is the greatest.'
Buddha said the same thing again and again: To be nothing is to be all. To be totally empty is to be totally full.
A great Zen artist, Hakusai, at the end of a long life, joyously exclaimed 'At last I do not know how to draw!' This is knowing how to draw -- this is responding from innocence, from a state of not-knowing.
One starts living when one does not know how to live -- as the grey seal in the blue wide way does not know how to swim, and the white gull, ignorant of how to fly, does not try nor worry whence and where and to what end it lives and flies and dies.

On the path of love, knowledge is not needed, but a state of innocence. Doing is not needed, practicing is not needed, but a state of loving. Eyes full of tears and the heart full of prayer -- wordless prayer, silent prayer.
All that men strain and strive to become is at best as unnecessary as painting red roses red. At worst it is unnatural -- striving to be spiritual, by whatever means, is putting legs on a snake. It is not needed at all, it is unnecessary. Don't try to put legs on a snake. You may think you are being very compassionate, but you will destroy the snake, you will kill the snake. The snake need not have any legs.

All that men strain and strive to become is at best as unnecessary as painting red roses red. At worst it is unnatural -- striving to be spiritual, by whatever means, is putting legs on a snake. One cannot strive to be natural, for striving is unnatural. On the path of love there is no striving, no effort, no practicing of anything. No yoga postures, no religious rituals, but just an innocent heart unburdened of all knowledge, unburdened of all borrowed rituals. To see this is to cease to strive. Empty of every wish to be other than we are, we are already other than we were. All that the religions have reached after is already given in grace -- if we will have the grace to see it.

Yes, it is already given in grace. Only one thing is needed, a grace to SEE it. On the path of love one simply relaxes and becomes graceful. A great dignity arises out of no-striving; a great calmness surrounds the bhakta, the devotee, the lover. The lover becomes utterly beautiful -- something of the beyond starts filtering into him and through him.

All that the religions have reached after is already given in grace -- if we will have the grace to see it. There is nothing to be done but to see that there is nothing to be done, and no one to do it. Yes, remember, the doing creates the illusion that you are a doer. Doing stopped, the doer automatically disappears. And when there is no doing and no doer you have arrived; you have arrived home.

To see this is emptiness. All that the religions do to be rid of the self is like shouting at an echo to stop. The ego need not be dropped -- stop doing, and it disappears of its own accord. In love, the ego melts and disappears. Trying to drop the ego is stupid -- the more you try to drop it, the

more you will find it. It is like shouting at an echo to stop -- the more you shout, the more you will be echoed. You will be in a vicious circle.
The path of love knows no striving, no doing, no practicing, no discipline, no methodology. It knows tears, it knows passion, it knows a silent awaiting. God comes to you, you need not go to Him. He has always been coming to you, He goes on knocking on your door. But you don't listen, you are so full of your inner noise. He is everywhere but you don't see -- you are blind because of your beliefs. Let these beliefs go and let this noise disappear and God will find you. And when God finds you there is great celebration.

I KNOW THE SOUND OF THE ECSTATIC FLUTE,
BUT I DON'T KNOW WHOSE FLUTE IT IS.
A LAMP BURNS AND HAS NEITHER WICK NOR OIL.
A WATER PLANT BLOSSOMS AND IS NOT ATTACHED TO THE BOTTOM.
WHEN ONE FLOWER OPENS, ORDINARILY DOZENS OPEN.
THE MOON BIRD'S HEAD IS FILLED WITH NOTHING BUT THOUGHTS
OF THE MOON,
AND WHEN THE NEXT RAIN WILL COME
IS ALL THAT THE RAIN BIRD THINKS OF.
WHO IS IT WE SPEND OUR ENTIRE LIFE LOVING?
IT IS TIME TO PUT UP A LOVE-SWING!
TIE THE BODY AND THEN TIE THE MIND SO THAT THEY SWING

BETWEEN THE ARMS OF THE SECRET ONE YOU LOVE.
BRING THE WATER THAT FALLS FROM THE CLOUDS TO YOUR EYES.
AND COVER YOURSELF OVER ENTIRELY WITH THE SHADOW OF NIGHT.
BRING YOUR FACE UP CLOSE TO HIS EAR,
AND THEN TALK ONLY ABOUT WHAT YOU WANT DEEPLY TO HAPPEN.
KABIR SAYS, 'LISTEN TO ME, BROTHER, BRING THE FACE, SHAPE,
AND ODOR OF THE HOLY ONE INSIDE YOU.'

The Revolution

Chapter #8

Chapter title: This Orange Epidemic
18 February 1978 am in Buddha Hall

The first question:
Question 1
AS I COME TO UNDERSTAND MORE DEEPLY HOW COMPLETELY THE MIND HAS BEEN CONDITIONED IT SEEMS TO ME THAT EVEN THE GURU-DISCIPLE RELATIONSHIP IS AN EXPRESSION OF THIS CONDITIONING. FOR MAN TO BE TOTALLY LIBERATED, MUST HE NOT ALSO TRANSCEND THIS TRADITIONAL BELIEF BY LEAPING THROUGH LOVE IN THE WONDER AND MYSTERY OF LIFE ITSELF, BEYOND THE FORM OF GODS OR

GURUS? IF MY HEART MAKES A LEAP OF SURRENDER THROUGH A GURU, DOESN'T THAT VERY ACT OF CREATING AN AUTHORITY OUTSIDE OF MYSELF BECOME A SUBTLE FORM OF BONDAGE? I HAVE JUST DESCRIBED MY MIND-HEART SEARCH FOR TRUTH. CAN YOU PLEASE GO INTO THIS MORE DEEPLY?

THE master is not a person, the master is a presence. How can you have a relationship with a presence? Either you see it and you dissolve into it, or you don't see it. But there is no possibility of any relationship. There has never been a relationship between the master and the disciple; the word 'relationship' is irrelevant there. It may appear so to the outsider, but the outsider is not in the know of things. The outsider cannot be relied upon, just because he is the outsider -- he does not know things as they really are in the inside.

A disciple knows no relationship with the master, he is simply one with the master. And how can a master know any relationship with the disciple? He is not, he has disappeared -- that's why he is a master. A master is not a person but a presence. And you cannot be related to a presence. The moment you recognize the presence you are dissolved. You merge, you melt, you disappear.

A master is a door, a master is a gesture of the unknown, a master is a beckoning light. But not a person at all. An open door, a voice calling from the wilderness, a provocation, a seduction into the divine, an invitation. But not a person at all.

So the first thing to be understood is: the master-disciple 'relationship' is a misnomer word. It really appears so from

the outside, because of course you see the master and the disciple. And naturally, they are together, so they must be related. But it is not togetherness. It is not union, it is unity; they are no more two in their inner beings.

The second thing: you are not supposed to surrender to the master. If you do it, it will be a conditioning and you will miss the whole point. Surrender happens; you find yourself surrendering. The moment you find a presence of the divine on the earth. a presence of the unknown in the body -- when you look into the eyes of a master and you see the open door -- surrender happens. It is not that you do it; if you do it you have missed it. A surrender done is not a surrender at all. Then it is a mind thing; then the mind is conditioned by your doing.

Who is this doer? Mind is the doer. Whether you do or you don't, either way you remain the doer. One person surrenders, tries to surrender, makes efforts to surrender. Another holds himself back, avoids surrender. Both are missing the point.

Surrender is a happening. The disciple simply finds he is melting, he is disappearing. His boundaries are getting blurred, he is becoming cloudy, he is becoming a nebula. Great courage is needed. Surrender cannot be done -- but if you are cowardly you can escape from it, you can prevent it, you may not allow it to happen. So it is not something that the disciple has done. If the disciple has done it then there is a relationship. And all relationships are conditioning.

And remember this too, that a master is not an authority. The master has no authoritarian attitude. He helps -- he is an occasion for growth, an opportunity, not an authority.

He simply indicates. A Buddha only points the way. And that way is also not pointed to because the master has a fixed system -- the way is not pointed according to a system, the way is pointed according to you.
Remember this always, that any system of liberation may work once for one individual, because individuals are so unique. Each individual is such a uniqueness -- that's why he is called the individual. There has never been anybody like him, and there will never be again. So no system is really applicable to him.
Then what is a master doing if he is not dishing you out systems? He is simply helping you to grow whosoever you can grow to, whatsoever you can grow to. He is not trying to grow rose flowers. If you are a marigold he helps you to become a marigold, if you are a rose flower he helps you to become a rose flower, if you are a lotus he helps you to become a lotus. He has no prejudice, he has no system; the master simply looks into you. A master is a gardener, he helps your seed to be dropped into the soil. He assures you: 'Don't be afraid.' The master is a gesture of assurance. Naturally you are afraid, every seed is afraid -- because what is the guarantee that if he dissolves into the soil there will arise a tree and the tree will bloom? A seed will never be able to see it; the seed will be gone. You will be gone; you will never see your Buddhahood. You will never be able to say 'Yes, this is what I was looking for' -- because the one who was looking for it has to dissolve before it can happen. So you are moving into the unknown.
The master is at the most an occasion. Seeing into the master, feeling empathy with the master, feeling love for the master, you are assured: you can take the jump into the

unknown. The master is not an authority, he is not giving you orders, he simply points to the moon. The finger is unimportant -- if you cling to the finger then it is your problem; then you have a need to depend.
Authority is created by the need to depend. The master is not authoritative, but the disciple may be in search of authority -- then he will create the authority. He will create here, he will create there, he will find some way somewhere. The father, the mother, the wife, the husband -- you can create your authority anywhere -- in a book. You can create an authority even with a person who goes on denying authority.
For example, J Krishnamurti. Those who want to depend, they depend on J Krishnamurti too. He may say 'I am not an authority, and there is no need for any authority, there is no need for any master' -- but still there are followers, and very adamant followers. That is your need; you will fulfill it somewhere or somewhere else. But a master is not an authority. A master does not enforce any structure on you, he does not give you any discipline; he only gives you eyes to see your path. He gives you a clarity -- not particular instructions but just a clarity. He hits you hard on the head, he makes you alert.

It happened in a house, in the middle of the night the house caught fire. The whole house was burning, and the master of the house was fast asleep, drunk. Everybody escaped except the master. Then the neighbors realized that he would not be able to come out because he was so drunk -- he was always drunk in the night. So a few people rushed in -- it was risky -- and they started dragging him out. But

he was drunk and fast asleep and he was heavy and it was difficult to take him out of the window. And that was the only possible way to take him out -- the door was burning. They tried from one window, they tried from another window, and it was becoming more and more difficult. Then one wise old man said 'Hit him hard on the head! Wake him. Then he will find the way to get out; then we need not worry.' And they hit him hard on the head and he opened his eyes and they all jumped from the window and he also jumped from the window.

A master simply hits you HARD to make you aware. Then your awareness will do everything. He simply helps you to come out of your sleep, out of your somnambulism. He is not an authority -- he does not say 'Go right and then move left and then...' A master never gives particular details; he cannot, in the very nature of things -- because THIS type of disciple has never been there before; nobody knows into what kind of flower he is going to grow, what his destiny is.

And if you find somebody giving you particular instructions, avoid him. Then he is not a master. Then escape from him, he will destroy you -- he has a certain image, he will create that image in you. He does not care about you, he does not love you, he has no compassion. He has a certain idea that he wants to implant: you are just a victim, you are just an opportunity for him to work out whether his idea, his ideal, can become a reality or not. You are just a canvas and he wants to paint HIS picture on you,

you are just a block of stone and he wants to sculpt a statue that he is carrying in HIS head. Then he is not a master. A master simply listens to you. Watches you, observes you, loves you, permeates you, envelops you. And slowly slowly starts helping you to be yourself. A master is not an authority. And the master in fact cannot be an authority, because he does not give you answers. He simply helps you to understand your question. He makes your question profound, he gives depth to your question.
The real answer does not put an end to the question but to the questioner. A real master does not put an end to your questions, he puts an end to you. He kills you. He kills you so that you can be that which you are destined to be.

Now listen to the question again. The questioner must be a newcomer here: Len Shemin. AS I COME TO UNDERSTAND MORE DEEPLY HOW COMPLETELY THE MIND HAS BEEN CONDITIONED...

Who is this one who has come to understand profoundly and deeply? Is it not the same mind? The dog trying to catch its own tail! What is profound in it? If you have understood profoundly you should not have asked the question. If you have seen that you are separate from the mind that is conditioned then there is no questioning.
No, this is not your understanding, this is knowledge. You must have gathered it from people like J Krishnamurti and others. This is not your understanding. Otherwise the problem is solved. And if this is your understanding -- that a master will create an authority, that the relationship between a disciple and a master will again be a new kind of

conditioning -- then why are you asking me the question? Because this will create an authority.

You say: CAN YOU PLEASE GO INTO THIS MORE DEEPLY?

Why do you need me to go into it more deeply? If I go more deeply into it, it will be conditioning you. How can my answer have any importance to you if you have understood that all answers from the outside are conditioning? This will be an answer from the outside. You should not ask such a question.
But the question has arisen. And I trust more in the question than what you say in it. It shows that you have been thinking about it, reading about it -- but this is not your own meditative understanding.

You say: AS I COME TO UNDERSTAND MORE DEEPLY...

Understanding is a totally different phenomenon than knowledge. Understanding transforms your being -- in understanding, the question is finished. And remember, understanding is never more and less. You cannot say 'As I understand more deeply' -- understanding is depth; you cannot use the word 'more'. Knowledge is shallowness, understanding is depth. To say 'a deep understanding' is to repeat the same thing; it is tautology, because 'depth' means the same as 'understanding'.
Either you see or you don't; there are no degrees between the two. There is no quantitative difference between two

understandings. Knowledge and understanding -- yes, there is a difference, an immense difference; they don't exist on the same plane. Knowledge can be more or less, because knowledge is quantity; you can have more knowledge, you can have less knowledge. You can accumulate, you can go on accumulating, you can learn more, you will have more. But understanding is simply understanding. It is sheer understanding, there are no degrees in it. The moment you understand, you simply understand and the matter is closed. But we go on calling our knowledge understanding.

AS I COME TO UNDERSTAND MORE DEEPLY HOW COMPLETELY THE MIND HAS BEEN CONDITIONED...

And this is the mind again, because all knowledge is accumulated through the mind. Understanding arises in the no-mind. Knowledge is accumulated in the mind, it is the mind trying to be clever. And this mind can be fool you so immensely.

Now, there are people who go on listening to 1 Krishnamurti for years -- I know people who have listened to him for thirty years, forty years. And he goes on repeating the same thing, he has a single theme. He is a very very consistent man; he never contradicts, he is very logical. And he moves in one dimension -- a one-track mind. Now what are these people doing listening to him for forty years? They are accumulating knowledge. They start forgetting, then they go to listen to him again, then he reminds them again. The memory is deepening -- not understanding.

And after forty years of listening, they are in the same situation. Nothing has changed, their being has not been touched by it. But they become very very egotistic -- rather than coming to a surrender they become very very egotistic. And remember the difference between these two words 'egoist' and 'egotist'. An egoist is one who believes in the ego, and the egotist is one who practices it and is true to his belief.

People listening to I Krishnamurti become very egotistic. In fact their joy in listening to Krishnamurti is of the ego. It feels very good that you have utter freedom, that you are liberated, that you need not surrender to anybody, that you need not bow down to anybody, that you need not pray, that you need not meditate -- that just by listening or just by thinking, you will become enlightened. It feels very good, because there is no torture of growth, no pain of growth. And the greatest pain is to surrender -- that is avoided. The ego becomes more and more subtle and feels very secure. But joy is not there. Playfulness is not there. You will not find fragrance around these people -- because the more the ego settles and becomes confident about itself, the less is the possibility of its disappearing. And only in the disappearance of the ego comes the fragrance. Only when you die are you reborn.

You say: AS I COME TO UNDERSTAND MORE DEEPLY HOW COMPLETELY THE MIND HAS BEEN CONDITIONED IT SEEMS TO ME THAT EVEN THE GURU-DISCIPLE RELATIONSHIP IS AN EXPRESSION OF THIS CONDITIONING.

Have you ever been in a guru-disciple relationship? Have you ever been on the inside of it? Without being an insider you will not be able to know anything about it. It is as if you are talking about light and you are a blind man and you have never seen light. You are talking about music and you are deaf and you have never heard any sound. And because you have never heard any sound you have never heard any silence either -- because to hear silence, ears are as much needed as they are needed to hear sound.

Don't carry on the idea that a deaf person is always in silence. No, not at all; he knows nothing of silence, he cannot know anything of silence. Don't go on carrying the idea that the blind man remains always in darkness. He cannot know anything of darkness, because to see darkness you need eyes as much as you need eyes for light. Both are experiences of the eye -- light and darkness. The man who is blind cannot say anything about light, he cannot even say anything about darkness.

Have you ever been in the guru-disciple relationship? Only then will you be able understand it, what it is. It is an experience, an incredible experience -- but one has to go into it, into it totally. One has to abandon oneself into it utterly, one has to be drunk, only then does the taste arise.

Now, Krishnamurti is against the masters. And the reason is that he was brought up by some very authoritarian people. Not masters -- teachers maybe, but not masters. He was brought up the theosophists and they were bent upon making a messiah out of him. They wanted to make a world teacher, and they forced him into that pattern. Never before was a man so much tortured and forced into a certain mound.

Buddha's messiah-hood was a natural growth of his own search. Christ became Christ on his own accord. In fact just the opposite has been the case before -- a Buddha has to fight to declare that he is the messiah. Nobody was willing to accept him; people were denying, people were rejecting, as always. They crucified Jesus because he declared himself the Christ.

It happened in just the opposite order with Krishnamurti. He had no idea what it means to be a Christ or a Buddha. And these foolish theosophists, Leadbeater and Annie Besant and the lot, they were all trying to make a messiah out of him, they were after manufacturing a messiah. They really disciplined him so much -- everything was watched, he was never allowed any freedom, he was constantly accompanied. They decided what clothes he should wear and when he should go to bed and when he should get out of bed and what prayers to do -- early in the morning, three o'clock, a small child...

They caught hold of him when he was only nine and they started torturing the child. Not only that, they even forced him to write books. THEY were writing those books. Krishnamurti does not even remember when he wrote the book, the famous book, AT THE FEET OF THE MASTER. He does not remember having written it at all. Just a nine-year-old child, how could he write that book? But these people wanted to prove that he was a born messiah, that he had come from the other world. They forced a book in his name.

And instructions were coming from the high quarters, from masters who roam in the sky, spirits -- Master K H and others -- and letters were arriving. And these people were

making those letters too; never before in the whole history of religion has such a forgery been done. They did it to impress this small child -- they did tricks, they managed strategies.

Krishnamurti would be sitting with closed eyes and a letter would drop from the roof. Now, a nine-year-old child naturally trusts and believes. And somebody would be hiding on the roof -- those people were even caught and brought to the court. And the letters were written and those letters would fall in his lap, and he was being instructed from on high.

Just think of the abnormal situation in which he was brought up. He was not allowed to move with any woman, or if he was allowed he was allowed to move only with very aged women with whom he could only have a relationship of son and mother. Even then there were suspicions. He was allowed to move with a very old woman but the old woman fell in love with the boy. The boy was really beautiful -- it was just a motherly love but very passionate. And then the relationship was broken by the theosophists. They were afraid -- they did not want him to get into any human relationship, he had to be purely superhuman.

Food was to be decided by them. He could not go to a movie, he could not play with other boys; that was not right for a messiah. He had to be superhuman. They enforced inhuman standards upon him in order to make him superhuman.

Naturally, the day he became strong enough, he revolted. When he was twenty-five he revolted. He got fed-up with the whole nonsense of becoming a world teacher. He

simply declared: 'I am not a teacher and I am not a messiah.'
That conditioning still lingers somewhere around his personality. He is not yet free of those ugly theosophists, he is still living that nightmare. That's why he is against the masters. He has never been with a master, he was with these people who were not masters at all. Cunning frauds, charlatans, they wanted to exploit the whole world through Krishnamurti. They wanted to remain behind him and manipulate him in every way. It was a great conspiracy against humanity, and it is good that he revolted.
But I think it was too much and he cannot forget it and he cannot forgive them. He is against masters, naturally -- I can understand. If I had been in his situation I would have been against the masters.
I would like to ask you: Have you ever been in relationship with a master, which is not a relationship at all? Have you ever dipped into the being of a master? Have you for even a single moment entered the door of a master? Then you will not ask this question, because then all those doubts will immediately disappear, instantly disappear. You will not say that THE GURU-DISCIPLE RELATIONSHIP IS AN EXPRESSION OF THIS CONDITIONING. If it is a relationship and a conditioning, it is not a guru-disciple relationship.

FOR MAN TO BE TOTALLY LIBERATED, MUST HE NOT ALSO TRANSCEND THIS TRADITIONAL BELIEF...?

Yes, man has to transcend all beliefs -- but to be with a master is not traditional and is not a belief. It is very alive; it is not traditional. What is traditional about me and you and your being with me? What is traditional? Can there be anything more anti-traditional? Where is there any belief in it?

Yes, trust is there, but not belief. Belief is a substitute: one goes on deceiving oneself with belief and thinks that one has trust. Trust is a totally different phenomenon. Belief is of the head, trust is of the heart. Belief is a thought, trust is a feeling. If you feel me, you trust me. If you only intellectually understand me, then belief will be created. Belief makes you a student, not a disciple, and whoever you get that belief and knowledge from becomes a teacher, not a master. That's the difference between a teacher-and-student and a master-and-disciple relationship.

A master does not teach you, he simply makes his being available to you and hopes that you will also do the same. When these two beings are available to each other, miracles start happening.

'Liberation' is a beautiful word but very much misused. What do you mean by 'liberation'? You say: FOR A MAN TO BE TOTALLY LIBERATED.... What do you mean by 'total liberation'? You must be having some idea somewhere that 'I will be liberated one day, but I will remain after liberation.'

You don't understand at all. Liberation is not of the 'I' but from the 'I'. You are to be liberated from yourself. In liberation you will not find yourself at all; you will be gone for ever. The liberation will not be your liberation, it will

be liberation only because you will not be there. Liberation is from you; it is not yours.

Now, it will be very difficult, almost impossible, to do it on your own. Something has to penetrate you from the beyond -- only that can take you out of yourself. For example, you go to sleep, you are fast asleep and the alarm goes off. That alarm comes from the outside into your sleep and disturbs your sleep: your eyes open up.

Gurdjieff used to say: Man is a prisoner, and he has lived in the prison so long that he has completely forgotten that he is a prisoner. And the prison is so big that you cannot feel it, because you never see the boundary. The boundaries are very subtle -- the walls ARE there but they are very subtle and transparent, made of pure glass, crystal glass. And you have lived in the prison so long that you think this is your home, this is your life. this is how life is supposed to be. Unless somebody comes from the outside and says 'This is a prison, and I know what freedom is' even the desire to be free will not arise in you. That is the chain.

A master is one who is outside the prison, is one who is awake. He can create devices, occasions, for you to be awake. He can create some disturbance in your sleep.

All these meditations that you are doing here are nothing but efforts to disturb your sleep -- to shake you up, to shock you so deeply that it goes beyond your shock absorbers and reaches you. To shout -- a master goes on shouting. Jesus said: Go on the housetops and shout as loudly as you can. A master is one who shouts loudly. There are many shock absorbers around your you have buffers which absorb anything that comes from the outside. The alarm won't work if your ears are closed; if you are using ear-plugs the

alarm won't reach you. And. just to be safe, people have created many shock absorbers, many buffers around them. Otherwise life will be miserable, very miserable. There are so many shocks happening every moment that you cannot allow them to reach to you. To prevent the bad you have created the buffer -- but it prevents the good too. To prevent the enemy you have closed the door and locked it and bolted it. But now it prevents the friend too.

Unless some ray from the beyond enters your being, unless you taste something of the transcendental, even the desire to be liberated will not be there. A master does not give you liberation, he creates a passionate desire for liberation. He makes you aflame with an unknown passion that you have never known before, never felt t fore.

Just think of a world where Buddha never existed. where Christ never walked, where Kabir never sang. Just drop a hundred names from human history and you would be in a totally different situation. You would not be thinking of liberation at all; you would not be thinking of freedom, of moksha, of nirvana. It is because of these few people who go on shouting in spite of you, whether you hear or not -- it is because of these people that the word 'freedom' has some meaning, that the word liberation' strikes you.

It is good that one wants to be totally liberated -- one has to go beyond all beliefs and one has to go beyond all relationships. But the relationship between a master and a disciple is not a relationship and it is not a belief. And one has to go beyond all tradition -- but it is not tradition at all. Tradition exists when you go on following a dead master. For example, if you are a Christian you are traditional. But the people who moved with Jesus when he was alive were

not traditional. The Jews were traditional, they were following Moses or Abraham; they were traditional. But the few people who were moving with Jesus and risking their life, they were not traditional. Now Christians are traditional. My sannyasins are not traditional; when I am gone they will be traditional.
Tradition exists between a dead guru and an alive disciple. With an alive master and an alive disciple, how can tradition exist? There is no tradition, the relationship is immediate. It is not a belief, it is trust.

The second question:
Question 2
I HAVE BEEN LONG IN SEARCH OF A FULLY ENLIGHTENED PERFECT MASTER, AND AT LAST I HAVE FOUND YOU. OSHO, WILL YOU ACCEPT ME AS YOUR HUMBLE DISCIPLE?

No. Because you are not humble and you are not a disciple. You are dangerous. What do you mean by 'fully enlightened'? Have you ever heard of somebody partially enlightened? What do you mean by 'a perfect master'? Have you ever come across an imperfect master?
These are your ego trips. You call yourself a humble disciple, but you are not humble. In fact that's why you have to say that you are a humble disciple. A humble man never knows that he is humble. It is out of your ego that the idea arises, the desire arises -- such a great man as you, how can he be a disciple of an ordinary master? A man like you, and a disciple of an ordinary master? You have to find

the fully enlightened, the perfect master. I cannot accept you.
Meditate over this story.

A young man wished to find the Perfect Master. He travel led to India and visited a famous yogi. But when the young man tried to open a dialogue, the yogi would not speak. So he travelled on.

This was not his idea of a perfect master. A master is one who teaches. Now this man simply sits there, silent, like a stupid man. Maybe he is silent, but there is no message. He is not the messiah -- how can one be a messiah without a message?

Then he went to Japan and entered a monastery, but the venerable master seemed to him overly harsh and ruthless. The master used to beat people, throw them out of the windows, jump upon them even while they were asleep. Now, this was not his cup of tea.
Arriving in Iran, he met a Sufi who gave him meaningless answers to his very serious questions. He would ask about the East and the Sufi would talk about the West. He would ask about the earth and the Sufi would talk about the sky. Now this was ridiculous, this man was mad.
Finally the young man climbed the high mountains of Tibet and, in an ancient Lamasery on a windswept cliff, he was permitted an audience with the head Lama, a famous master of the region. To the young man, the Lama was not sufficiently austere, for he was surrounded by silks, gold and other riches. Yet the Lama's words seemed wise, and

the young man believed that this was the closest he would come to finding the Perfect Master. So he begged permission to become a disciple of the Lama. The Lama replied 'No.'
When the young man asked why, the Lama said 'Because I will only accept the Perfect Disciple.'

So I say no, I accept only perfect disciples. Can't you see so many perfect fully unenlightened people here? I also believe in perfection if you believe in it. And I know that you must be finding many faults in me. Can't you see the Impala car? A perfect master moving in an Impala car -- have you ever heard of it? But this may be the closest that you can come. No, I don't accept neurotic people. All kinds of perfectionism create neurosis. Be a perfectionist and you will end up in a mad asylum.
Drop all that nonsense, don't ask for impossible. Be human. Nothing is perfect in the world, not even God. Because if something is perfect it is dead. And God is not dead yet -- notwithstanding what Nietzsche says, God is not dead yet. And God will never be dead, because God will never be perfect. He is always growing; out of imperfection there is growth. When you are perfect then what is left except suicide? What will you do when you are perfect?
All growth is possible because something always remains to be done. One goes on learning, one goes on growing. Yes, let me say to you: Even after enlightenment one goes on growing. From perfection to perfection one goes on growing. One is never absolutely perfect, because absolute perfection means death.
Life is imperfect. That's why life IS. Only death is perfect.

Now you are asking for a dead man. And what will a dead man teach YOU? He is bound to teach you suicide. I am not dead, and I would like people who are alive. Drop all kinds of perfectionistic attitudes and ideals. My approach is that of being total -- not being perfect but being total. Be total.

And, you will be surprised to know, if you can key total in anything you become perfectly imperfect. You are happy with your imperfection, you are in love with it, there is no desire to drop it -- then it has a very different flavor to it, the flavor of growth. Then you know more and more flowers will be opening. Remember, the first flower of the spring is not the whole spring, it is only indicative. And when one flower blooms, says Kabir, thousands bloom. They go on blooming, there is no end to it.

When we say Buddha became enlightened on a certain night on a certain day, what do we mean? We mean the first flower of the spring happened. Now there will be millions and millions of flowers opening, to eternity. The first has opened, the opening has started, now there is no end to it.

Your idea of an enlightened person is that that day everything ended. My idea of enlightenment is: that day everything started! Before that day there was nothing. That day, things for the first time became alive. Buddha is still blooming somewhere -- the spring continues. The first flower is only an indication of the coming spring.

The third question:

Question 3

WHEN I CAME TO THE ASHRAM ONE WEEK AGO, I FELT THE STRONG ENERGY AND LIKED THE ATMOSPHERE. THE NEXT DAY ALREADY I FELT HOW I WAS OPENING MY HEART THROUGH THE MEDITATIONS, SUFI DANCES AND SO ON, AND I WAS REALLY HAPPY. I WAS READY TO START GROWING, TO IMPROVE MYSELF.

AND NOW I'M REALLY SAD, LONELY, REJECTED. I SUDDENLY REALIZED THAT JUST GROWING FROM A SEED TO A BIG TREE IS NOT THE ONLY IMPORTANT THING. WE SHOULD BE ABLE TO SHARE ALL THE LOVE WE FEEL, ALL THE ENERGY WE GET. WE ARE NOT LIVING ALONE ON EARTH. WE ARE A COMMUNITY, A BIG FAMILY, SUPPORTED BY LOVE. AND IT IS EXACTLY THIS THAT I'M MISSING AT THE ASHRAM. I WANT TO ENJOY BOTH PARTS OF ME -- THE GROWING AND IMPROVING PART, AND THE HUMAN LOVE OR SHARING PART -- I'M ONE WHOLE PERSON. IS CONTACT AND LOVE FEELING SO DIFFICULT TO FIND HERE? OR ARE WE EXPECTING TOO MUCH? I'M REALLY SO CONFUSED, I DON'T KNOW WHAT TO DO ANYMORE.

PLEASE GIVE ME AN ANSWER TO HELP ME.

THE first thing: this happens to almost everybody who comes to me, because you have become addicted to misery. When you first come here you are simply in awe. For a moment the shock of the energy that is available here makes you forget your old habitual patterns -- shakes you up, wakes you up for a moment into a different kind of

reality. But those habits, those old habits, can't leave you so easily. They come back in new forms.
And this is one of the easiest forms. You see people are happy here, people are dancing and joyous, and you would like to be happy. But then suddenly you start thinking about the world. The beggars on the street, the poverty, the starvation and the wars -- all kinds of problems simply start coming from every direction to your mind. And your mind starts saying 'When the world is in such misery how can you be happy? You have to share, you have to go and serve. You are not alone, you exist in a society -- you are part of it, you have to serve the society.' This is a very very cunning device of the mud.

Just the other day, I was looking at a cartoon. Snoopy is dancing, really going crazy, utterly blissful, in samadhi. And Lucy looks at him and says 'Stop this! Stop this! The world is in great misery. Can't you see that people are suffering? How can you be so happy when the world is in such hell?' There is great condemnation in her eyes. For a moment even Snoopy stops. And Lucy says 'Are you not aware, you stupid? Are you not aware of what is happening in the world? Is this the time to dance in such a mad abandoned way?'
Snoopy says 'But my legs are feeling very very happy and I'm really enjoying it. And thank God that I am an ignorant person.' And he starts dancing again.

This question is from Christiane. Now, Christiane, your inside Lucy is arising. And you will find many Snoopys dancing here and your mind will say 'What? People singing

Alleluia? This Aneeta is mad and these people are mad. And the world is in such misery. How can you be so unloving? How can you be so hard? Where is your compassion?' And these are just devices of your mind to make you miserable again, to keep you at that level of misery.

And that is not going to help the world. What are you going to share with the world? Tell me, Lucy, what are you going to share with the world? What have you got to share? You can share only that which you have -- if you are blissful you can share bliss, if you are miserable you will make the world more miserable.

At least dance, let your legs feel good. One person happy means a small part of the world has become happy. By becoming happy you are creating a happy world, by dancing you are creating a dancing world, because you are the world. And yes, your Christian mind, Catholic mind, missionary mind, will find many problems. 'How can people be so selfish, just enjoying?'

But these selfish people will create a vise, a different vise, in the world -- they are already creating it. More and more people will get drunk through their dance. more and more people will feel their legs are becoming alive, that d song wants to burst forth in their heart too. More and more people will get infected by this orange :disease. It has to spread to epidemic proportions -- that is the only way to transform the world, there is no other way.

By serving people you cannot transform anything, because you don't have joy. You serve out of duty, you serve out of your misery. And your misery goes on showing on your

face, in your being. You pulsate misery -- that's all that you can share right now. What else have you got?

You say: AND NOW I'M REALLY SAD, LONELY, REJECTED. I SUDDENLY REALIZED THAT JUST GROWING FROM A SEED TO A BIG TREE IS NOT THE ONLY IMPORTANT THING.

It is the only important thing. Then the flowers come on their own accord; you need not pull them out of the tree. The only thing, the only important thing, is to grow and become a big tree. Let your roots go deep into the earth and your branches high into the sky, and enjoy the sun and the moon and the stars and the wind and the rains, and forget about the whole world, and your flowers will bloom. And that fragrance will reach to people, to whomsoever it concerns -- it is unaddressed but it will reach people. But whether it reaches anyone or not, that is not the point. Even if a single individual is happy, a part of the world is transformed.
Meditate on these words of Walt Whitman:
'I exist as I am. That is enough. If no other in the world be aware, I sit content. And if each and all be aware, I sit content.'

It doesn't matter. When the seed comes to bloom it doesn't matter whether anybody is getting the fragrance or not. It is released: it will reach people. It will reach people who are ready to receive it. It will not reach to all, because there are people who are living with closed eyes, there are people who are living with closed ears, there are people who are

living with closed noses -- it will not reach to them. But only they are responsible for it.
I am creating a blissful milieu here. It will pulsate its energy to whomsoever it concerns.
But this mind comes to everybody who is a newcomer here. And this mind is a trick. The mind is very tricky, very diplomatic. If you cannot find any immediate reason to be miserable you can always find millions of reasons in the world to be miserable. You are simply searching for excuses to be miserable. Remember, the hardest arithmetic to learn is the arithmetic that makes you capable of counting your blessings.
People go on counting their miseries -- not only their own, they go on counting others' miseries too. Then of course they are burdened. The world has always been in misery -- if Buddha had bothered about it he would never have become enlightened. Do you think there were no more wars there? people were not poor? people were not sad, depressed? They were -- more so than they are today.
But it is your choice. If you choose to be miserable there are great opportunities; you can fall upon any opportunity. But if you want to be blissful there are very few opportunities available in the world, because very few people are courageous enough to allow happiness to happen -- they destroy it.
I teach self-fulness. And remember, self-fulness is not selfishness. A self-ful person is the only altruistic person, because he creates whatsoever is great in his being. And in that very creating, sharing starts happening. You need not go and make an effort to share it -- if it is there it starts overflowing. The dance cannot be contained, the joy cannot

be contained. They overflow, they start reaching other people, they are contagious.

Listen to the whole question again: WHEN I CAME TO THE ASHRAM ONE WEEK AGO, I FELT THE STRONG ENERGY AND LIKED THE ATMOSPHERE. THE NEXT DAY ALREADY I FELT HOW I WAS OPENING MY HEART THROUGH THE MEDITATIONS, SUFI DANCES AND SO ON, AND I WAS REALLY HAPPY. I WAS READY TO START GROWING, TO IMPROVE MYSELF. AND NOW I'M REALLY SAD, LONELY, REJECTED. I SUDDENLY REALIZED THAT JUST GROWING FROM A SEED TO A BIG TREE IS NOT THE ONLY IMPORTANT THING.

It is the only important thing. All else follows. Jesus says 'Seek ye the kingdom of God and all else shall be added unto you.'

WE SHOULD BE ABLE TO SHARE ALL THE LOVE WE FEEL...

But if you are not joyous you cannot be loving either. Love is a function of joy. People go on thinking they are loving. You have not known love, you have not even tasted a single drop of it. Love happens only when you are full of joy; love is a shadow of joy, it doesn't happen directly. Only a blissful person is a loving person. A miserable person goes on saying that he loves, but in the name of love something else is masquerading. He NEEDS love, that's true -- he is a beggar. And because he needs love, he

pretends at least to show that he gives because nobody is going to give you love if you don't at least pretend to give. Watch. What do you mean when you say 'I love you'? Do you really love? Or do you simply feel 'This person is so beautiful, if he or she loves me that will be fantastic'? Now you have to throw a net, a trap: you say 'I love you.' You are just a beggar -- you are waiting to get his or her love; you are bargaining. And the other is doing the same, remember -- the other is also saying 'I am deeply in love with you. I would like to share my love with you.' And the other is also needy and greedy. Two greedy persons just pretending to give -- they really want to GET.

That's why all lovers feel cheated and frustrated. Sooner or later the faces are worn out and the reality comes up. And you are demanding love -- she demands and you demand and there is conflict and there is fight. The fight between lovers is the fight between two demanding hearts, two greedy persons. If it is only a sharing, why fight? Sharing knows no jealousy, only greed knows jealousy. Then you are afraid and you are constantly watching the woman, whether she is giving her love to somebody else -- because if she is giving some love to somebody else, that much love is lost towards you.

You are greedy. 'Was she laughing with that man? She never laughs like that with me. What is happening?' Suspicions arise. 'Why should she laugh with anybody else? Because there is only a certain quantity of laughter. And she laughed with that man: now she will not laugh with me.' You live in an economy of scarcity. Mm? She kissed that man, now how can she kiss you? The kiss is finished! Now you are at a loss; you have been cheated.

This is all greed pretending to be love. It is not sharing, it is an effort to get: 'How to get more?' And naturally the greedy mind tries to give less and to get more -- that's what income is. And both are trying to make profit out of it: give less and get more. When you need, smile. You know? Whenever your wife smiles you become afraid. Have you not observed it? Whenever you come home and you find her smiling just standing at the door, your heart sinks. She will demand something. Maybe she has seen a diamond in the market or a necklace or a sari or something -- she is going to demand. Otherwise she never smiles. She is such a miser, she keeps her lips tight together; even if you smile she pretends that she has not seen your smile -- she never responds.

And when the husband comes with ice cream or with flowers... And you have forgotten -- for years he has never come with ice cream or with flowers and you are suspicious: he must have committed something wrong, he must have been with some woman. This is just a way to create a substitute -- he is feeling guilty. And the woman starts searching in his pockets and the diary and the phone numbers, for some clue somewhere. Otherwise he never brings ice cream...

You are always trying to get, and the other is trying not to give. This you call sharing? What have you got to share, Lucy? You have not got anything to share.

First create some joy, some dance, some song. Then sharing happens on its own accord. You need not do anything to share; you HAVE to share when you have too much. Just like a rain cloud, it has to shower. Just like a

flower, it has to spread its perfume. Or just like a lamp, it has to spread its light.

You say: WE SHOULD HE ABLE TO SHARE ALL THE LOVE WE FEEL ALL THE ENERGY WE GET.

You don't have any love. It is very rare to come across a loving person. You may find lovely persons, but loving persons are very rare.

WE ARE NOT LIVING ALONE ON EARTH.

That's true, you are not living alone on earth, there are many miserable people like you. You belong to a miserable society, you live in a hell. And you have to learn how to be alone, otherwise you will never get out of this hell. You will have to learn how to be alone. That's what sannyas IS. A person who can be blissful alone has gone beyond any kind of dependency. And he is the person who can go into the world and give his love to people, because he no longer needs anything from them -- he can simply go on giving unconditionally. He no longer belongs to the crowd. He can go into the crowd, because the crowd cannot distract him from his own center. He can live in the crowd and he will not be a part of the crowd, he can live in the crowd and the crowd will not be in him.
That's what meditation is all about, to be capable of being alone. And remember, aloneness is not loneliness. Loneliness is the state of the person who cannot live alone; loneliness means you are dependent on the crowd, on the other. Aloneness means you are happy with yourself, you

are not dependent on anybody. The moment you are not dependent you are an emperor, you are a god, a goddess. Now you have something to share, you can go into the world.

I WANT TO ENJOY BOTH PARTS OF ME...

You have none. Neither this nor that.

... THE GROWING AND IMPROVING PART AND THE HUMAN LOVE OR SHARING PART...

They are both together, aspects of one phenomenon, and you have none yet. From where to start the journey? First you have to be joyful, then love will come. First you have to grow and become mature -- this is the definition of maturity. A child is born, he simply gets. A child is just a mouth and nothing else, a stomach. He goes on getting everything from everybody. That's why you give him a toy and the toy goes into the mouth. He is just the mouth, nothing else: a hunger. He wants to swallow everything -- he wants to swallow the mother, he wants to swallow the whole world. He cannot give anything; he is very very miserly, he hoards.

And naturally we accept it, because he is so helpless and what can you expect a small child to give? He cannot even say hello or hi, he cannot respond. You take it for granted -- he is so small, you give to him. The mother gives, the father gives, the family gives. The whole world is in a very very giving mood towards the child.

But the child is also learning a trick. He is learning that you can get without giving, that there is no need to give. He is creating a habit, a character, which keeps people immature for their whole life. You may be seventy and you still go on asking that everybody should give love to you. You may t e seventy, your children may be fifty and forty, and their children may be there, and you still go on hankering that everybody should give love to you. You are immature; you never grew out of your childhood.

A mature person is one who has changed the whole pattern of his being. He is now ready to give. He has taken enough from the world. now he is ready to live. Growth means you start becoming mature, growth means you start dropping your childhood patterns. And this is the basic change that has to happen.

It is very rare to find a mature person; they are all asking and asking, they are all mouths. Nobody is ready to give. That's why there is so much misery in the world -- all are beggars begging from each other. Nobody is ready to give, nobody has anything to give.

Please first start growing, start becoming a little more mature. And after you have attained a certain maturity you will see, you are capable of giving. But then there is no duty to give: it is not that you are obliging anybody. In fact you cannot resist giving. You cannot contain it, it is too much, it has to go. You have to empty yourself, otherwise it becomes burdening.

You say: I WANT TO ENJOY BOTH PARTS OF ME -- THE GROWING AND THE IMPROVING PART, AND THE HUMAN LOVE OR SHARING PART .

Start by growing, and the sharing will follow.

I AM ONE WHOLE PERSON.

Not yet. That's what you are searching for. You are fragmentary, you are so many people -- not one. You are not whole. The day you become whole you become holy too. That's what I am teaching here: how to become whole, how to become holy. And you have been taught never to become whole. All the so-called religions go on teaching you never to become whole: Deny the body. Then how can you become whole? Deny this, deny that, renounce this, renounce that. Then how can you be whole? Only in total acceptance is wholeness possible.

I accept life as it is in its totality. From sex to super consciousness, from body to soul, from the lowest to the highest, all has to be absorbed. Nothing has to be rejected, nothing at all. Then you will be whole. A Christian cannot be whole, a Hindu cannot be whole, a Jaina cannot be whole. Christ is whole but a Christian is not. The Buddha is whole but the Buddhist is not.

People love conflict. Either they have to fight with others or they start fighting with themselves, either they have to create misery for others or they create misery for themselves. People are torturers -- either they have to be murderers or they become suicides. Avoid both. Be in love with life. Nothing is wrong -- the wrong cannot happen, the wrong cannot exist, because it is only God that exists. Out of God all is good.

You can become whole if you partake of this occasion that is available to you.

And one thing more about this question: Again and again you have said 'I was ready to start growing, to improve myself... the growing and improving part...' They are two separate things. The improver is never a grower. They are not only separate, they are diametrically opposite -- the grower is never an improver. You have to understand it. The man who is trying to improve upon himself has ideals. He has certain ideals, fixed ideals: he has to be like that. For example, Christ may be your ideal. Then you have to become Christ. That is improving -- then you will have to deny many things which don't fit with Christ. You may be trying to become a Buddha. Then you will have to deny and cut many parts of your being; they will not fit with Buddha. You cannot fit with anybody else, you can only be yourself. An ideal will be needed, and all ideals are poisonous. How are you going to improve upon yourself? You will need examples. You will need a blueprint, a map, an image: this is how you should be. Buddha, Krishna, Christ -- you will have to choose some image and then you will have to imitate the image. Then you will become an imitation; you will never become a Christ.

Have you ever heard of anybody becoming a Christ except Jesus? And for two thousand years how many people have tried to improve upon themselves! Millions have suffered, and suffered in vain. Their misery was pointless, their monasteries were nothing but prisons -- but they did hard work. And all went down the drain. Not a single Christ has happened again -- it cannot happen, in the nature of things. God does not like repetitions. He is always origin all He

always creates a new being. You are a new being! Don't try to improve upon yourself -- because the idea of improvement will naturally, necessarily, mean that you are following some image, some example, some pattern. Growing is totally different. A tree grows, a Christian improves upon himself. A tree grows -- it knows not to what, where; it has no idea of the future, it simply grows. It finds growing a joy, so it goes on growing. It goes on putting out new leaves and new foliage and new buds and new flowers. It is simply growing with no program.

If you are trying to follow a program you will never grow, you will only become an imitator. You will become false, you will become pseudo, you will become artificial, synthetic. Growth need not be an improvement, not at all -- it MUST not be an improvement. Growth is spontaneous and natural: just be yourself and do your thing, and do that which is needed in this moment. Respond to here and now, and you will be growing. Trees are growing, birds are growing -- why should you not be growing?

Says Kabir: He looks after the birds and the bees -- why do you think that you are an orphan? Who has given you this wrong notion that the universe does not protect you, that the universe does not mother you? You are in the womb of God, He takes care. This is trust. The trees trust and they grow.

Man is distrustful. He takes growth into his own hands, he says 'I have to be this.' The 'should' has to be dropped. And you have it in mind to improve upon yourself: you will never be happy and you will never grow. At the most you can become a very very artificial thing.

I have heard:

A man who had married an old maid for her money took his bride on a honeymoon. They had obtained two berths on a deluxe train going to the Rockies, and she of course occupied the lower.
In their private compartment, all was cozy. She went to the bathroom and filled two glasses with water. As he peered from the upper berth, he saw her take out her false teeth and put them in one of the glasses, and then take out her glass eye and put it into the other glass. He almost fainted. Then she took off her wig, revealing a totally bald head. He gazed at his bride in horror.
Now she turned out the lights, got into her bed, and coyly said 'Well, Joe, if you'd like to come down, I've something nice for you.'
'Hand it up' he answered.

If you improve upon yourself this is going to happen. All will be false, utterly false. Growth knows no future, it follows no pattern, it simply happens spontaneously. Improvement is a mind trip, growth is of the whole being. Growth is holy, improvement is ugly.

The Revolution

Chapter #9

Chapter title: The Sword of Love-and-Death
19 February 1978 am in Buddha Hall

THE DARKNESS OF NIGHT IS COMING ALONG FAST,

AND THE SHADOWS OF LOVE
CLOSE IN THE BODY AND THE MIND.
OPEN THE WINDOW TO THE WEST, AND
DISAPPEAR
INTO THE AIR INSIDE YOU.
NEAR YOUR BREASTBONE THERE IS AN OPEN
FLOWER.
DRINK THE HONEY THAT IS ALL AROUND THAT
FLOWER.
WAVES ARE COMING IN:
THERE IS SO MUCH MAGNIFICENCE NEAR THE
OCEAN.
LISTEN: SOUND OF IMMENSE SEASHELLS! SOUND
OF BELLS
KABIR SAYS, 'FRIEND, LISTEN,
THIS IS WHAT I HAVE TO SAY:
THE GUEST I LOVE IS INSIDE ME!'
FRIEND, HOPE FOR THE GUEST WHILE YOU ARE
ALIVE.
JUMP INTO EXPERIENCE WHILE YOU ARE ALIVE.
THINK AND THINK WHILE YOU ARE ALIVE.
WHAT YOU CALL 'SALVATION'
BELONGS TO THE TIME BEFORE DEATH.
IF YOU DON'T BREAK YOUR ROPES WHILE YOU'RE
ALIVE,
DO YOU THINK GHOSTS
WILL DO IT AFTER?
THE IDEA THAT THE SOUL WILL JOIN WITH THE
ECSTATIC
JUST BECAUSE THE BODY IS ROTTEN --
THAT IS ALL FANTASY.

WHAT IS FOUND NOW IS FOUND THEN.
IF YOU FIND NOTHING NOW, YOU WILL SIMPLY END UP
WITH AN APARTMENT IN THE CITY OF DEATH.
AND IF YOU MAKE LOVE WITH THE DIVINE NOW,
IN THE NEXT LIFE YOU WILL HAVE THE FACE
OF SATISFIED DESIRE.
THEN PLUNGE INTO THE TRUTH,
FIND OUT WHO THE TEACHER IS,
BELIEVE IN THE GREAT SOUND!
KABIR SAYS THIS:
'WHEN THE GUEST IS BEING SEARCHED FOR, IT IS THE
INTENSITY OF THE LONGING FOR THE GUEST
THAT DOES ALL THE WORK.
LOOK AT ME...
YOU WILL SEE A SLAVE OF THAT INTENSITY.'

THE greatest mystery in life is not life itself but death. Death is the culmination of life, the ultimate blossoming of life. In death the whole life is summed up, in death you arrive. Life is a pilgrimage towards death. From the very beginning, death is coming. From the morn.en of birth, death has started coming towards you, you have started moving towards death.

And the greatest calamity that has happened to the human mind is that he is against death. Being against death means you will miss the greatest mystery. And being against death also means that you will miss life itself -- because they are deeply involved in each other; they are not two. Life is growing, death is the flowering of it. The journey and the goal are not separate -- the journey ends in the goal.

Death has to be taken as the crescendo. Then a different vision arises. then you don't avoid death, then you are not anti-death -- then you are thrilled by its mystery and you start enjoying it and contemplating it and meditating on it. And death comes in many ways. When you die, that is only one of the forms of death. When your mother dies, that is a death to you too -- because the mother was involved in you, she was occupying a great part of your being. And the mother has died -- that part inside you has died. Your father will die, your brother, your sister, your friend. Even when your enemy dies, something will die in you, because the enemy was also involved in you. You will miss something, you will lack something, you will never be the same again. So it is not only in your death that death comes; death comes through many ways. Death is always coming. When your childhood disappears and you become a young man or a young woman, can't you see? Death has happened. The childhood is no more there, the childhood has died, that door is closed. You cannot move back, you cannot recapture it, it is gone for ever: you have died as a child. And then one day the youth moves into old age: he has died again. There are a thousand and one deaths.

In fact if you look deeply, penetratingly, you will see each moment you are dying, because each moment you are changing -- something is slipping out of your being and something is entering your being. Each moment is a birth and a death. You flow between these two banks, birth and death. Your river of life is possible only because of birth and death -- and it is each moment that it is happening.

It happens very silently. You cannot hear its footsteps, it makes no noise. It goes on happening -- and it happens so

continuously that you don't see it, it is so obvious. The obvious is forgotten, it becomes part of your life. You only take notice of something which happens suddenly, you only take notice of something which is abrupt. And death is continuous -- that's why you don't take any note of it.

And these are not the only forms of death; there are even more subtle forms of death. When you fall in love you die. Love is death -- death in its purity. And only those who are ready to die will be able to love. If you are afraid to die you will also be afraid to love. That's why love is missing in the world. People go on thinking about love -- they fantasize about it but they don't move into it. Because love is death. And death frightens you.

Lovers die into each other. And only those who are ready to die into each other become lovers. Others are only playing the game. The game of love is not real love, it is phony. And millions of people go on being phony -- because they are afraid of death, therefore they are afraid of love too. And love always brings death in. Love is a door for death and death is a door for love.

Or when you meditate, then too you die. Hence people are afraid of going into deep meditation. Every day somebody comes to me: 'Now, Osho, it is happening. And I am frightened, I am frightened to my very roots. Meditation is happening; I feel a kind of disappearance. Now protect me.' He was eager to meditate -- when it was not happening he was very worried about it. Now it is happening; that creates worry. And I know why -- because when he was reading about meditation and hearing about meditation he became greedy about it, without becoming aware that it will lead one into a deep death.

Or you surrender to a master. That is one of the most profound deaths: the ego dies and disappears. These are all deaths, and death is always coming.

You must have heard these famous lines of John Donne: 'Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls -- it tolls for thee.'

Whenever anybody dies anywhere, death knocks at your doors too. And not only a human being: a dog dies, a crow dies, or a leaf becomes pale and dies and drops from the tree -- you are dying. Because we are involved in each other, we are parts of each other, we are members of each other. Man is not an island; we are all in a kind of togetherness. And death is happening each moment in millions of ways all around the world. Existence lives through death, existence renews itself through death. Death is the greatest mystery -- more mysterious than life, because life is only a pilgrimage towards death.
And only those who are in love with death will be able to know what life is. People don't live -- they can't live, they are so frightened of death.

I have heard: Ludwig Wittgenstein, a great philosopher, was staying at another great philosopher's house -- Bertrand Russell. 'While staying at Bertrand Russell's home one night, Wittgenstein tramped back and forth, keeping Russell awake. Russell asked the reason. Wittgenstein said he was trying to decide whether to commit suicide or not.

Russell said "Well, hurry and make up your mind, for I want to get some sleep.'"

Russell joked about it but missed the point. Russell was a very rational man, realistic, pragmatic, logical. Wittgenstein was also a great logician, greater than Bertrand Russell, but he knew the limits of logic too. He knew that there is something beyond logic and he knew that life reveals its mysteries only in death. And he remained fascinated with death his whole life -- he was always contemplating whether to commit suicide or not. By 'suicide' he does not mean the ordinary suicide -- he is asking whether to disappear or not.

And one can disappear in two ways. One, the ordinary way, the ordinary way of dying -- resisting, fighting. The other way is relaxing, enjoying, ecstatic about it. That's what he calls suicide. Voluntarily, dancing, thrilled by the adventure -- that's what he calls suicide. Suicide means being ready of one's own accord, taking a few steps to meet death and embrace death.

This is one of the greatest problems each single individual has to decide. Don't die an ordinary death -- reluctant, fighting, angry, in rage, clinging, greedy for life. Die lovingly. Only then will you be able to understand these sutras of Kabir -- they are of immense value and of immense splendor.

THE DARKNESS OF NIGHT IS COMING ALONG FAST,
AND THE SHADOWS OF LOVE
CLOSE IN THE BODY AND THE MIND.

A very strange statement.

TINVIR SANZ KA GAHIRA AVAI
CHHAVAI PREM TAN-MAN MEN.

THE night is coming fast, the night is becoming darker and darker, all light is disappearing. Life is being drowned by death, death is coming like a flood -- CHHAVAI PREM TAN-MAN MEN. But Kabir says: I am surprised that my body and mind are both so full of love. And death is coming -- it should not be so.

Ordinarily it is not so. When death comes your love disappears absolutely. You become dry like a desert, all that is green in you disappears. How can you love when death is coming? Who can think of love when death knocks on the door? How can you afford to think of love when death is so close by? Love is a luxury -- when death is far away you can afford it.

In fact lovers think that they are not going to die. Lovers tend to forget about death -- they start feeling love is eternal, it is for ever and ever. Love is possible, ordinary love I mean, is possible only when you can think, imagine, that there is no death. Only then is there time and space to show love, to grow love, to reap love. If death is coming... Just think: you are sitting by the side of your beloved holding her hand and suddenly a messenger comes and says that within five minutes you are going to die. The beloved will disappear, she will not be there at all. Your hand may still be in the hand of your woman but your hand will not feel anything at all. Your hand will be a dead hand. You will become cold, all warmth will disappear.

Death is coming. Who can think of love?
That's why only young people can afford to be in love -- death seems to be far away, very distant. If it is going to happen it is so far away, there is no need to worry about it. As you grow old, love becomes difficult because death is coming closer in many ways. Your hairs are turning Grey, your face is getting wrinkles, your body is becoming weak, you are losing something every day. And whatsoever you lose cannot be reclaimed again. You are dying. As you become old, love seems to be almost impossible. And if old people are always thinking about young people as fools, they have a reason to think so. The reason is, they can now see the foolishness of love.
When death is there, love is foolish, love is absurd. If there is no death then love is possible, then love is beautiful. If death is there, what is the point of love? It is only a kind of hallucination. Maybe love is a natural drug that your body secretes; it is chemical.
The old man starts thinking -- as his juices start getting drier and drier, as he starts becoming a desert, he also becomes very wise and he starts thinking that love is foolish and stupid. Only young people are so foolish that they can think of love -- otherwise what is the point? He can't see any beauty anywhere any longer. He starts seeing people as skeletons, he starts seeing people as rotten bodies, as dirty things. How can you fall in love with skeletons?
Just think of your beloved as a skeleton. And hug the skeleton. Just think of the bones... No, you need youth to be fool you -- that's what the old man starts thinking. He is

dying. And when death enters from one door, love disappears through another.
That's why I say Kabir's statement is strange and of immense value. He says:

THE DARKNESS OF NIGHT IS COMING ALONG FAST,
AND THE SHADOWS OF LOVE
CLOSE IN THE BODY AND THE MIND.
CHHAVAI PREM TAN-MAN MEN.
'My body and mind are becoming over flooded with love.'
This is how one should die. If death destroys your love then you have not known real love; then you were really in delusion -- that love was not true love. Then you have not yet found your beloved, then you have not seen God in your beloved. Otherwise, as death comes closer, you will feel full of love -- over flooded, overflowing.
Why? Because now you as a separate entity are going to disappear completely into the Beloved. Then death is no more death, but God. And this is the miracle of meditation, that it transforms death into God. And if meditation can transform death into God, what to say about life? It naturally transforms life into great ecstasy.
One should learn how to live and how to die. This is the way to die -- full of love, full of prayer, ready to go on that adventure called death. The body will be going; you as a separate phenomenon will disappear into the whole. But that is the hankering of love -- love WANTS to disappear, love wants to die, love wants to become one with the whole. It does not want to remain separate.
This longing to be one with the whole is love.

Remember, if death reminds you of love then you are on the right track. If love reminds you of death then you are on the right track. If your love is possible only by denying death then your love is false. And if the very idea of death destroys your quality of love then you have not yet known what love is.
Death and love go together, they are aspects of the same energy. When death fulfills your love, and when in love you are ready to die -- when they have the same taste and the same flavor -- then for the first time you have really become aware of the mysteries of life, love and death.

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE AIR INSIDE YOU.
'Open the window to the west...' This is a metaphor. The east represents the rising sun, the birth. And the west represents the setting sun, the death. Kabir says: Open the window to the west. Now get ready, open the window to the west, the sun is going to set. Be quick, open the window to the west, don't miss this beauty of the sunset. You have seen the beauty of a rising sun, now dance with the setting sun. You have lived your life, now live your death.

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE AIR INSIDE YOU.

The original is: DUBAHU PREM-GAGAN MEN -- Disappear in the inner sky of love. Open the door for death and disappear into the inner sky of love. Let there be a

meeting of death and love, let death and love become one. And then one knows what God is.
Yes, the meeting point of love and death is the experience of God. And you go on asking what God is, and you go on asking about God as if it is a question to be answered by some theologian or a philosopher. It is an EXPERIENCE, and only available to the most courageous -- because it is a meeting of death and love.

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE INNER SKY OF LOVE.

Then you will know what God is. God is love from one side, and death from another side. And there are two types of religion in the world -- religions which have taken the love side of God and emphasized it, and the religions which have taken the death side of God and emphasized it. Christianity has taken the love side, Buddha has taken the death side.
Kabir transcends both sides, and says: There is no need to choose. Let both be there -- why choose? Let death and love meet.

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE INNER SKY OF LOVE.
DUBAHU PREM-GAGAN MEN.
'Be drowned by both love and death.' Kabir has a very transcending insight. Jesus says 'God is love' -- that is the positive side of God. Buddha takes the negative side of

God -- his path is the path of the negative, via negative. Christ says yes, Buddha says no. And God is both, yes/no. God is both and yet beyond -- He cannot be confined in the yes and He cannot be confined in the no. Buddha says 'nirvana'. Nirvana means death -- the word literally means 'putting out a lamp'. Nirvana means 'putting out a flame'. Just like that, you disappear in death.

Death is God for Buddha. That's why Buddha chose the yellow robe for his monks -- yellow is the color of death. The leaves become yellow before they die; the man becomes yellow, the blood disappears from his face before he dies. Yellow is the color of death.

Kabir is both Buddha and Christ. He says 'Why choose? God is both.' But why have Christ and Buddha chosen? Because if you don't choose you look very illogical. God, both love and death? It looks absurd -- it does not fit with our categories of thinking. God, both light and darkness? God, both creative and destructive? God, both good and evil? It doesn't fit. Because it doesn't fit, we create the devil.

Christians have created the devil. Because if God is love then who is hate? And hate exists, in fact exists more than love. Hate seems to be more of a power, a greater power, and has more grip on the human mind, than love.

Have you not seen it happening everywhere? When a country goes to war the country becomes united. When the country is not at war there is no unity. When your family is fighting with some other family you become united, you show great love for the members of the family. But when there is no fight, no hatred, no war, you start fighting amongst the family.

In India it has happened. Hindus and Mohammedans have lived together here for many centuries. When India became free it was a problem -- they were killing each other. And the only solution was to separate the country into two parts. It was hoped that if Mohammedans had their separate country, Pakistan, and Hindus had their country as Hindustan, there would be no problem; they would live at peace. But that has not happened. Mohammedans and Hindus no longer fight, because they have separate countries, they are not together. But Pakistan started fighting amongst itself: Mohammedans started fighting Mohammedans, and Bangladesh was created. And Hindus started fighting amongst themselves.

India is a big country. The Hindi-speaking people are fighting the non-Hindi-speaking people, the Gujaratis are fighting the Maharathis, the south is fighting the north -- and a thousand and one fights entered. One fight disappeared and a thousand and one fights entered. When Hindus and Mohammedans were fighting, there was unity amongst Hindus and there was unity amongst Mohammedans. And this is the story of the whole history of humankind.

People are not together because of love, people are together because of the common enemy. The common enemy unites them. Adolf Hitler said in his autobiography 'Whether there is an enemy or not, you have to go on shouting that the country is in danger.' People remain united that way; if there is no real enemy, create a false enemy. But a country can remain united only if there is an enemy -- true or false, that doesn't matter.

People are together only when they are in hate. Hate is a greater passion in the world. Creators are very few and far between. One painter, one poet, one dancer, one singer -- creators are very few, one in a million. And the remaining people? They are destructive people. And destruction has many ways of showing itself. You may not be able to see, because sometimes you have become accustomed to it. For example, a person likes to eat continuously and goes on stuffing himself. He is destructive; he simply enjoys destroying food. Ask the psychologists; he is a destructive person. No creative person ever eats too much -- he cannot.
Your teeth are your ancient weapons. When man was just an animal like other animals and had no bayonets and no swords, teeth were your weapons for violence. Now you cannot just bite anybody, now you cannot use your teeth in that way; that looks very vile and ugly.
Sometimes that too happens, that people bite each other -- especially the so-called lovers. Mm? What kind of love is this? Those who have been searching into the deeper mysteries of love, they say a kiss is only a phony bite. You want to bite but your culture, your civilization, prevents you. So you go only so far. And if two lovers go too far into kissing, biting arises. If you go on and on, it is called a love bite. How can love be biting?
In one of the most ancient scriptures on love, the Kamasutra of Vatsayana, he describes the beauties of the love bite. And there are many kinds of love bite, just as there are many ways of kissing -- French, and this and that. The love bite has its own methods, techniques and art.
Your teeth are your condensed violence. When you cannot use them the only way available for a civilized man is to go

on eating, to go on stuffing. A creative person is never an over-eater. And when somebody comes to me and says 'How to stop eating? How to stop? -- because now the body is becoming ugly, it is gathering too much fat: what to do about it?' -- my suggestion is that unless you become creative you cannot stop it. Dieting won't help; sooner or later you will start eating again with revenge. Unless your energies become creative you will remain in it; you will go on stuffing yourself. You may not have thought about it that way: people are destructive.

From where does all this destruction come? So the Christians had to invent the devil. The devil is just a scapegoat to unburden God, so God remains pure love and the devil becomes pure hate. But in life nothing is pure, all is mixed. Life and death are mixed, love and hate are mixed, creativity and destructiveness are mixed, war and peace are mixed, men and women are mixed. It is a great mixing of the polar opposites.

Christ's choice for love is the choice of a positive mind. Christ is very positive; his religion is a positive religion. Buddha's choice is for the negative, he is a negative mind. But both have chosen -- and when you choose, something has to be left outside the choice.

Kabir is courageous enough to be absurd. He says God is both: love and death.

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE AIR INSIDE YOU.
NEAR YOUR BREASTBONE THERE IS AN OPEN FLOWER.

CHET-KAMAL-DAL RAS PIYO RE.

Just at the innermost core of your being there is a lotus of consciousness, full of the juice of immortality.

NEAR YOUR BREASTBONE THERE IS AN OPEN FLOWER.

But that flower can be experienced only when love and death are experienced together -- otherwise not. That flower blooms only when love gives it nourishment and death showers on it like rain. When love and death both enter into the flower it opens -- otherwise not. The perfect flowering of a human consciousness is of love and death.

NEAR YOUR BREASTBONE THERE IS AN OPEN FLOWER.
DRINK THE HONEY THAT IS ALL AROUND THAT FLOWER.
THE original is very beautiful: CHET-KAMAL-DAL RAS PIYO RE -- 'Be conscious of the flower that you have been carrying within yourself for ages. Let death awaken you, and let love give you the ecstasy of awakening.' Both are needed -- the shock of death is needed to awaken you, and also the nourishment of love. If there is only the shock of death you may fall into a coma. If there is only the nourishment of love you will go into hallucinations.
The shock of death will not allow you to go into hallucinations, into any inner lsd-trip. And love and the nourishment of love will not allow you to dry up because of death. You will remain green because of love and you will

remain alert because of death.

Have you observed it? Whenever you are in danger you become more aware. In fact that is the reason why people sometimes love to be in danger. When you are driving a car, there arises a longing to go faster and faster. When you are going at a hundred miles per hour there is great awareness. All thinking disappears -- when you are going at a hundred and twenty miles per hour, how can you think? Mind stops. Mind cannot afford to think, it is too risky -- the thought may distract you, and there is death. You have to be absolutely alert, on guard.
That's why people go mountain climbing -- it helps awareness. They may not be consciously searching for awareness, but those who know, they say man seeks dangers just to feel the thrill of consciousness. Whenever death is close by you become aware. And whenever there is love you bloom.
Alone, love will take you into hallucinations, dreams, fantasies. Alone, death will make you aware, but so frightened that you will shrink, that your inner source will close. They are both needed together. And that is the method of Kabir, and that's my method too. The work that we are doing here is going to prepare you so that you can...

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE LOVE SKY WITHIN YOU.
NEAR YOUR BREASTBONE THERE IS AN OPEN FLOWER.

DRINK THE HONEY THAT IS ALL AROUND THAT FLOWER.
WAVES ARE COMING IN...

If you allow these two things -- if you allow this paradox, if you allow this absurdity of death and love both throbbing in you, dancing in you hand in hand -- then, then you will experience...

WAVES ARE COMING IN.

The original is far better: LAHAR LEHU YA TAN MAN MEN -- 'Let the divine flood this, THIS body.' This very body the Buddha. You need not go anywhere else; you need not have any heavenly body, you need not become an angel. In this very body, in this very ordinary body, the extraordinary happens. Just allow love and death together, and waves start coming in, waves from the beyond.

LAHAR LEHU YE TAN MAN MEN.

And this very body becomes a dance, a vibration, a streaming energy, a pulsation. Then it breathes in the divine, then it beats in the divine. Then this very body is transformed. Then: This very body the Buddha.

WAVES ARE COMING IN:
THERE IS SO MUCH MAGNIFICENCE NEAR THE OCEAN.

If you allow death and love to happen together, for the first time you will come close to the infinity of existence, to the ocean-like vastness of existence. And waves will come and drown you. And in that drowning you will find yourself. In that disappearing you will become for the first time a being. Yes, you will not exist as a separate individual; you will lose your definition, you will not be this and that. But you will be all.

LISTEN: SOUND OF IMMENSE SEASHELLS!

Kabir says: If you have followed me up to now, and if you have opened the window to the west and you are ready to disappear into love, then...

LISTEN: SOUND OF IMMENSE SEASHELLS! SOUND OF BELLS
KABIR SAYS, 'FRIEND, LISTEN,
THIS IS WHAT I HAVE TO SAY:
THE GUEST I LOVE IS INSIDE ME!'

The host is the guest. When love and death meet in you, the host and the guest are known to be as one. The guest is not separate from you. You have been unnecessarily waiting for him, he will never come, because he is already inside you. He cannot come. He has already come; from the very beginning he has been inside you. He is you: the seeker is the sought, the observer is the observed, the meditator is the meditated upon. But the division exists between the meditator and the meditated upon, the seeker and the sought, the knower and the known, the host and the guest.

Why this division? This division exists because of an inner and far deeper division, the division between love and death. When that division disappears, all divisions disappear. Let me repeat it: There is only one division in life, and that is the division between love and death. All other divisions are by-products of it. Once the fundamental division is no longer there, all divisions simply disappear on their own accord; they lose all substance.

KABIR SAYS, 'FRIEND, LISTEN TO THIS,
THIS IS WHAT I HAVE TO SAY:
THE GUEST I LOVE IS INSIDE ME!'

He is me. I am that.

FRIEND, HOPE FOR THE GUEST WHILE YOU ARE ALIVE.
SADHO BHAI, JIVAT HI KARO ASHA.
KABIR says that people are postponing, they live in postponement. People live in the tomorrows -- they say 'Yes, when death comes we will try.' But you will not be able to do it when death comes; you will not be prepared for it. And death comes so suddenly. Death is always an accident, because it comes without informing you, without warning you. When it comes, it comes -- and suddenly it is there and all is finished. Unless your whole life has been a preparation for it you will miss the point, unless your whole life you have been learning how to die, unless you have not been missing any opportunity to die in love, in friendship, in trust, in surrender.

Your mother dies: don't miss that opportunity. When a sannyasin comes to me and says 'My mother is dying, my father is dying' I tell him 'Go and be with your dying father and experience death.' One shrinks away. One wants to think 'My father is dying, not I.'
'Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls -- it tolls for thee.'

Even in the death of a stranger you are dying. Whenever there is death, go close, get involved, allow it, let it happen to you. When your father is dying, when his breathing is becoming hard, feel it, empathize with him. Feel what he is feeling, become him, and let a death happen to you too. And you will be immensely benefited. You will be thankful to your father for his life and for his death too -- he gave you much when he was alive and he gave you even more when he died.
When your woman is dying, when your man is dying, be close. Feel the heartbeat of a dying friend, a lover, a beloved -- let that experience become your experience too. And, slowly slowly, knowing death in its many aspects, you will come to recognize it as a friend, not as an enemy; as a great rest and relaxation. It is not against life. It is only because of death that life is possible. Without death, life will not be possible.
When a rose flower is disappearing in the evening, its petals are falling, sit there and meditate. Feel yourself as a flower with your petals falling. Early in the morning when the sun rises and the stars disappear, feel yourself disappearing with all the stars. And when the sun has risen

and the dewdrops on the grass leaves start disappearing, feel yourself disappearing like the dewdrops. Feel death in as many ways as possible. Become a great experience of death.

And you have to do the same with love. Not only experience your own love, experience everybody else's love. Two lovers are passing, hand in hand, in a deep deep communion: feel that communion, be thrilled by it. People ordinarily become jealous and antagonistic. Lovers are not allowed. If two lovers are on the street hugging each other, the police are bound to take them to the police station. Even in advanced countries -- maybe nobody interferes, but nobody likes it either. People are offended.

Why does love offend? Love should be a blessing. Whenever two persons are in love you should feel nourished. Love is happening, a flower is blossoming, and you are offended? Don't miss any opportunity. Wherever love is happening, great energy is released. God is present. But have you watched? People are offended. And if somebody comes close to the lovers, lovers are offended. If somebody stops and simply starts enjoying two lovers, they are offended -- 'What are you doing here?' Only for a few seconds are you allowed to see, then it is ungentlemanly. Then you have to go on your way; you cannot even look back. You cannot go close to the lovers and thank them for being in such deep love. You don t go to the lovers and hold their hands in silence, just to show your gratitude. No, you simply start walking a little faster. You avoid them. You look at something else, somewhere else; you pretend that you have not seen them.

What kind of nonsense is this? You missed an opportunity. It is as if a lotus has flowered and you look somewhere else. How can you look at a lotus flowering? -- it is so ungentlemanly. It is as if the moon is there in the sky and you cannot look at the moon, your culture prohibits it. Love is the greatest flowering on this earth. No rose is as beautiful as the energy between two lovers. Eyes are needed to see it and the heart is needed to feel it. No moon has anything compared to that light which arises between two lovers.

Nourish yourself from all kinds of love experiences. Love and death both have to be experienced and then you will become rich. Then you will attain to great peaks of joy. And finally, only then will you be able to know God -- because God is the experience of love and death together, in a single instant.

Kabir says:

SADHO BHAI, JIVAT HI KARO ASHA.

Hope while you are alive. Do something while you are alive!

FRIEND, HOPE FOR THE GUEST WHILE YOU ARE ALIVE.

Don't postpone it. People go on postponing -- they say 'Yes, when the time comes we will see; we will pray, we will meditate. And I am still young and death is far away.' And then people have created philosophies. People are more interested in what happens after death than in what happens

before death. There are hundreds of books written all over the world in all the languages about the mystery of what happens after death. People are very interested.
People come to me, they write letters to me: 'Tell us something -- what happens after death?' And I tell them 'First see what happens BEFORE death! "After" is not a relevant question. You are alive: just see what is happening right now.' But they are not interested in the right-now; their mind is always spinning and weaving about the future. The mind is a distraction from reality.

FRIEND, HOPE FOR THE GUEST WHILE YOU ARE ALIVE.
JUMP INTO EXPERIENCE WHILE YOU ARE ALIVE.
THINK AND THINK WHILE YOU ARE ALIVE.

Kabir offended the so-called religious people very much. All really religious people offend the so-called religious -- they are not politicians, they are not diplomats, they call a spade a spade. They simply say what the truth is.
I was reading a story the other day.

A British minister and a bureaucrat were driving down the countryside when their driver pulled up and said to the minister 'Sorry, sir, but I am lost.' The minister then let down his window and asked the man standing on the roadside 'Man, can you tell me where I am?' The man looked at him and coolly replied 'Yes, certainly sir, you are in your car.'

Even as the minister turned red in the face, the bureaucrat interrupted to say softly but firmly 'Excuse me sir, but I think his answer is very good.'
'How?' shot back the minister. The bureaucrat replied 'It is short, accurate, and raises no controversy.'

The really religious person is a rebel and raises MUCH controversy; he is controversial. Kabir created much controversy while he was alive -- because for centuries the Indian mind has been thinking about what happens after death. The Indian mind has become focused so much on the life beyond death, the afterlife, that it has completely forgotten to live right now. It has completely forgotten how to live in this moment; the afterlife has become its obsession.
Kabir says:

FRIEND, HOPE FOR THE GUEST WHILE YOU ARE ALIVE.

Don't think that when you are dead you will go to paradise, to heaven. You will remain the same wherever you are. Death is not going to transform anything, unless you become rich through the experience of life and death every moment.

JUMP INTO EXPERIENCE WHILE YOU ARE ALIVE.
THINK AND THINK WHILE YOU ARE ALIVE.
JIVAT SAMAZE JIVAT BOOZE.

The original is far deeper than the translation. It does not say 'Think and think while you are alive.' It says 'Understand and be' -- JIVAT SAMAZE JIVAT BOOZE. Understanding is not just thinking. Understanding is more of the heart than of the head -- it is more an insight, an experience, rather than an intellectual argument. It is not thinking ABOUT; it is going into things, experiencing them, understanding them.

Love as much as you can, then you will understand what love is. By thinking about love you will not understand -- about and about, you will go round and round, and you will never reach to the center of it. You can read much about love, because much has been written. You can go to the library and consult books. There are thousands of volumes on love and almost all are written by people who never knew what love is -- because one who knows what love is will not bother. He will not write poetry about love, he will LIVE the poetry of love. The people who write poetry about love are the people who have missed love and are just creating some substitute for it: their poetry is the substitute.

JIVAT SAMAZE: understanding comes through life and the experience of living. JIVAT BOOZE: and when understanding comes, it is not that you know about love. You become love. That is the difference between knowledge and understanding. When knowledge comes, you remain separate from the knowledge. When understanding comes, you become one with it.

'Understand and be' says Kabir.

WHAT YOU CALL 'SALVATION'

BELONGS TO THE TIME BEFORE DEATH.

Don't look for any salvation in the afterlife. Salvation is HERE, because salvation is through experience. Salvation is not through renunciation, salvation is not through virtue, salvation is not through doing good to people. Salvation is through experiencing life as deeply, as intensely, as passionately as possible. Virtue arises out of that passionate living. Good happens to people -- it happens naturally without any effort on your part.
The do-gooder is not a good person and the good person is never a do-gooder. The good person is one whom good follows just like his shadow. He does not intend to do it, he has no intention to serve anybody, but his life becomes a service. It comes effortlessly.

WHAT YOU CALL 'SALVATION'
BELONGS TO THE TIME BEFORE DEATH.

Because the body is the occasion to experience, the mind is the occasion to experience. These are opportunities, gifts from God -- and you go on missing. Experience as much as you can, experience all that is available, don't be afraid and shy. Don't be afraid of ANYTHING. Wherever you feel something intriguing, wherever you feel something that creates curiosity in you, go into it. Don't be afraid of committing errors, don't be a coward -- because only those people grow who are ready to commit as many errors as needed. Those people who go on avoiding errors remain stuck and immature. Growth comes through many errors; errors are part of growth.

WHAT YOU CALL 'SALVATION'
BELONGS TO THE TIME BEFORE DEATH.
IF YOU DON'T BREAK YOUR ROPES WHILE YOU'RE ALIVE,
DO YOU THINK GHOSTS
WILL DO IT AFTER?

If you cannot know truth while alive, how will you be able to know truth when you are dead? Life gives you three-dimensional opportunities -- of the body, of the mind, of the soul. Death will take two dimensions away from you -- your life will be one-dimensional, of the soul only. This three-dimensional school of life is the greatest possibility to know, to understand, to be.

THE IDEA THAT THE SOUL WILL JOIN WITH THE ECSTATIC
JUST BECAUSE THE BODY IS ROTTEN --
THAT IS ALL FANTASY.
WHAT IS FOUND NOW IS FOUND THEN.
ABAHUU MILA TO TABAHUN MILEGA.

If you can get it RIGHT NOW, only then will you be able to get it THEN. Kabir is very emphatically in favor of living here now.
But people are interested in fantasy, in dreams. People are not really interested in growth; they are more interested in seeing light, in seeing visions, in hearing inner voices, in feeling the arousal of kundalini, in the opening of the chakras, in miracles. People are more interested in rubbish.

Every so often, a disciple wrote to his master and summed up his current attitude with a brief statement, so that the master might know his spiritual progress.
In the first letter, he wrote 'I feel a great expansion of my inner awareness.' The master threw the letter in the waste-paper basket.
The second letter said 'I see that all things are interrelated, a part of each other.' And the master was indifferent.
Next came 'God is in everything.' And the master yawned.
After that, his words were 'Each thing in the universe is the essence of perfection.' And he didn't give it a second look.
Then he wrote 'All my actions, even the most trivial, are profound manifestations of spirituality.' And when he read it, he said 'Ho-hum.'
And then 'As I write to you, I sit in an ecstatic state of timeless bliss.' And the master didn't even open the letter.
But after that there was a lapse in correspondence. And so, after a time, the master wrote to the disciple and reminded him that he had neglected to describe his current attitude.
He wrote back and replied 'Who cares?' And the master laughed aloud and was glad, for this was real spiritual progress.
Don't be a victim of fantasies. Spirituality is not a sensational experience -- it is maturity, it is let-go, it is becoming desire less. Nothing is really experienced.
Spirituality is not really an experience, because all experiences are bound to be separate from the experience.
Spirituality is the disappearance of all experiences. You are left alone and there is no object in your consciousness;

consciousness is pure like a mirror and nothing is reflected in it.
That mirror like consciousness reflecting nothing is spirituality. And that can happen only right now. Now or never.

ABAHUU MILA TO TABAHUN MILEGA.
WHAT IS FOUND NOW IS FOUND THEN.
IF YOU FIND NOTHING NOW, YOU WILL SIMPLY END UP
WITH AN APARTMENT IN THE CITY OF DEATH.
AND IF YOU MAKE LOVE WITH THE DIVINE NOW,
IN THE NEXT LIFE YOU WILL HAVE THE FACE
OF SATISFIED DESIRE.

But the love has to be made now. There is no other time, now is the only time. And there is no other space, here is the only space. If you can make love to the divine make it NOW. Don't say 'tomorrow', don't say 'later', don't say 'next life'. Don't postpone it! Postponing is one of the greatest insults to existence and God. God is ready now. And you say 'tomorrow'? God wants to make love to you right now, and you say 'tomorrow'? This is insulting existence -- and you have been insulting it for many many lives. This is the sin, the original sin.

AND IF YOU MAKE LOVE WITH THE DIVINE NOW,
IN THE NEXT LIFE YOU WILL HAVE THE FACE
OF SATISFIED DESIRE.

What is satisfied desire? Desirelessness is satisfied desire. When desires disappear there is contentment. And desires cannot disappear unless you have made love to God. No other experience is going to satisfy you. In fact the definition of God is nothing but this: that experience which satisfies you so totally that desire never arises again. That experience is God: the ultimate experience that leaves you contented for ever and for ever.

THEN PLUNGE INTO THE TRUTH,
FIND OUT WHO THE TEACHER IS,
BELIEVE IN THE GREAT SOUND!
SATT GAHAI SATGURU KO CHINHEN.

A great statement: 'Accept the Truth and recognize the master.' What does Kabir mean by it?

SATT GAHAI SATGURU KO CHINHEN.
DROP beliefs, they are not true. Drop philosophies, they are not true. Burn all your scriptures, they are not true. Only silence is truth. A silent mind, or a no-mind, is truth. SATT GAHAI: truth is inside you, and you are searching outside. All search outside is going to lead you from one lie to another lie You can go on changing your lies and your churches -- that is not going to help you. Drop all outward search.

OPEN THE WINDOW TO THE WEST, AND DISAPPEAR
INTO THE AIR INSIDE YOU, INTO THE LOVE SKY INSIDE YOU.

That is where truth abides -- truth is in your inner silence. Let thoughts disappear. SATT GAHAI: when thoughts have disappeared you will know what truth is. And when you have started experiencing a little bit of truth inside you, only then will you be able to recognize the master.

A student cannot recognize the master, only a disciple can. The difference is great. A student looks through the head -- he thinks, argues for and against. The disciple is one who looks through the heart -- silently looks, observes, with no prejudice. In that non-prejudiced state something from the master starts flowing into the disciple, some vibe. Yes, there is no better word than 'vibe' -- some vibe, invisible to everybody else, enters into the disciple. The master knows and the disciple knows that it has happened: they are bridged.

But you can become a disciple only if you are meditating. If you are only thinking, you will never become a disciple. Meditation will give you a little glimpse, a little taste, that the truth is inside you: now you need somebody who can throw you into your own inside. On your own it will be very difficult to go into your own inside, because you will be going into love and death -- which frightens, which scares.

The master does not give. you anything, he simply gives you your own being. He gives you that which you already have. He takes away, certainly, a few things from you -- your fear, your unconfidence in yourself, your doubt in your possibility, in your capacity, in your potential. He takes your doubts away.

Kabir says: SATT GAHAI SATGURU KO CHINHEN. Only two things are needed: start moving inwards, and recognize a master.

THEN PLUNGE INTO THE TRUTH,
FIND OUT WHO THE TEACHER IS,
BELIEVE IN THE GREAT SOUND!

And when the master and the disciple meet, great music arises, a great melody is born -- because it is the most harmonious phenomenon in the world. Yes, deeper than that which happens between two lovers, because the meeting of two lovers is ordinarily of two bodies or at the most of two minds. The meeting between the master and the disciple is between two souls -- it is the deepest love possible. Great music is heard.
That is 'the Word' the Bible talks about: 'In the beginning was God, and God was with the Word and God was the Word.' The word, the sound, or what the Zen people have the best way of expressing as 'the sound of one hand clapping'.
The master and disciple become one. And then the sound arises: one hand clapping. That sound is what the universe consists of. That sound, it is called AUMKAR -- the sound of AUM, the sound of all sounds, the ultimate sound -- that is the very fabric of this existence. Physicists say that this existence consists of electricity, and sound is a form of electricity. The mystics say the existence consists of sound, and electricity is a form of sound. Maybe they are saying the same thing in two ways, from two different angles, but mystics and modern physics agree.

For the first time in human history, the mystic and the scientist have come to a tremendous agreement. This agreement is of great significance -- it will herald a new age, it will be the beginning of a new step and a new journey.

PLUNGE INTO THE TRUTH,
FIND OUT WHO THE TEACHER IS,
BELIEVE IN THE GREAT SOUND
KABIR SAYS THIS:
'WHEN THE GUEST IS BEING SEARCHED FOR, IT IS THE
INTENSITY OF THE LONGING FOR THE GUEST THAT DOES ALL THE WORK.
LOOK AT ME...
YOU WILL SEE A SLAVE OF THAT INTENSITY.'
A PASSIONATE longing for god -- so intensely, utterly, that you become aflame with only one desire, that all else disappears.

A man came to Baba Farid; Farid was a Sufi mystic. The man said 'I have heard that you have come to know God. I have come from far away. Tell me what God is and how God can be known.'
Farid said 'Right now I am going to the river to take my morning bath. You come along and if possible I will answer there.'
The seeker looked a little puzzled -- 'Why can't he answer it right now? Why should he answer there?' But he had heard that mystics are eccentric people: 'Maybe some idea of this madman...' He followed.

Far id told him 'You also throw off your clothes, be naked and come into the river. Perhaps then I can answer.' The man thought 'This is going too far: "Throw off your clothes"?' But there was nobody else on the riverbank, so he said 'Why not?' He threw off the clothes and jumped into the river.

Far id was a very strong man. He jumped upon the seeker and started drowning him in the river and pushed him hard. The seeker was a very thin and weak man -- must have been a philosopher, must have been thinking too much, must not have cared about the body -- and Farid was killing him, murdering him. But only for one minute, and the weak and thin man threw Farid away. He tried so hard to come up that Farid could not hold him any longer.

Then they faced each other. The man could not understand. He said 'It is my own fault that I followed you; I should have been a little more intelligent. You are a madman! What were you doing? You were murdering me!'

Farid said 'These things later on. First I want to ask one thing: how many thoughts did you have while I was pulling you down into the water?'

He said 'Thoughts? There was only one thought, and that too was not a thought: "How can I get out?" And that too was not a thought -- it penetrated my whole being, it saturated my whole being, it permeated every cell of my body. It was not a thought.'

Far id said 'That you have understood. When you desire God so passionately, you will know -- not before that.' God is not a philosophical theory, it is an experience of intense passion.

Kabir says:

'WHEN THE GUEST IS BEING SEARCHED FOR, IT IS THE
INTENSITY OF THE LONGING FOR THE GUEST THAT DOES ALL THE WORK.'

Nothing else is needed -- no method, no technique. If the intensity is great then that will do the work. In fact all the methods and techniques only help your intensity. They don't really help you to go to God, they only make you more and more aflame.
The master cannot help you to see God but he can create great thirst in you. He can impart his thirst, he can impart his fire, he can put you on fire. And that does the work. Once you are afire then there is no problem: the thing is going to happen to you.
'LOOK AT ME!' SAYS KABIR.
'YOU WILL SEE A SLAVE OF THAT INTENSITY.'

That intensity cuts the knot, that intensity becomes a sword. In a single stroke you are no more the old person, you become the new person. And Kabir believes in THAT kind of work. He says to his disciples: 'Come with me only if you are ready to put your house on fire. Come with me only if you are ready to cut off your head.'
He is not interested in solving the problem, he is interested in destroying the problem utterly.
I have heard a small story.

Once there was a man called Gordon. When he was a little boy, his parents tied a monkey on his chest. Every day they made the knot tighter and more complicated, until the

monkey was almost a part of Gordon's body. With this handicap Gordon found it difficult to have any fun or play with other children, and it interfered even more with his life when he grew up. So he decided to go to a doctor and get rid of the monkey.

The first doctor he went to said 'Well, if you will lie still and don't give me any back talk, maybe we can do something.' So, week after week, Gordon lay still while the doctor tried to unravel the knot. At the end of a few years there were some loose ends, but the knot still held firm. Then Gordon got tired of going to that doctor and stopped.

The next doctor looked at the knot carefully and said 'That's awful. It's not just a knot, it's a double knot.' He was a good doctor, but he couldn't get the knot untied.

Gordon went to a third doctor. This doctor looked at the knot carefully, took out a sword, and with one blow cut right through the center of Gordon's knot, so that the rope fell off and the monkey ran away.

When the first doctor heard about this, he came to look. He said 'That's not fair. You're supposed to unravel it. And besides, Gordon has a big white spot where the monkey used to be.' And he said to the second doctor 'Don't worry, it's not gone for good anyway. Gordon will soon be back for more treatment.' And Gordon said to the third doctor 'He's right, that was cheating. You were supposed to unravel it. And I do have a big white spot where the monkey used to be. And besides, I miss my monkey.'

So the third doctor said 'I'll tell you what. Let's have some fun. We'll paint designs on the white spot where the monkey used to be.' So they painted pictures and designs on the white spot. At first Gordon didn't like the idea, but

he soon began to enjoy it. 'They're only watercolors' said the third doctor 'and they'll wash off any time. And in any case, after a while the white spot will go away and you'll look just like everybody else.'
But Gordon's friends, when they heard about Gordon having fun like that, said 'Disreputable. Disgusting. Cynical. Everybody knows you're not supposed to have that kind of fun. Why can't he stick to standard methods of having fun?'

Remember, this is how things are in the world. Your psychoanalysts, your counselors, your therapists, are all trying to unravel the knot. And in that unraveling things are getting even more messed up.
Kabir believes in cutting the knot with one stroke of the sword. And it can be done -- that's really the only way to do it. But the scholars and the pundits were not happy with Kabir. They started saying 'This is unfair. You're supposed to unravel the knot. And even the people whose knots are cut don't like it when those knots are cut. They start missing their monkeys, and the white spot is also there.
This story is beautiful. This is not the story of somebody else, this is your story. And all the parents and all the societies and all the cultures go on putting a monkey on you and tying the monkey tightly to you. That's what your knowledge is, that's exactly what your mind is: a monkey tied on by the society. The mind has to be cut -- and psychoanalysis and things like that simply go on unraveling it.
Have you ever seen any man fully psychoanalyzed? There is no possibility -- because mind is not just like a rubbish

heap, that you can go on throwing out the rubbish and one day the mind will be empty. No: the mind manufactures rubbish. It is not easy: while you are emptying it, it is creating more rubbish -- fresh rubbish, stronger rubbish, better rubbish. It goes on creating. Only for a few moments will you feel a kind of unburdening, and again it is there. No person is fully psychoanalyzed, no person can be -- because psychoanalysis tries to unravel the knot.
Mystics believe in drastic methods. The situation is such, desperate, that only a drastic thing can help. A sword is needed. Kabir is a sword. And you can also create your own sword. The sword is created by two energies: love and death.

The Revolution

Chapter #10

Chapter title: Through These Enchanted Lands
20 February 1978 am in Buddha Hall

The first question:
Question 1
THE REVOLUTION FEELS TO BE HOT, HEADY AND SHARP. WHEREAS LOVE FEELS TO BE SOFT, SMOOTH AND DELICATE. HOW DO LOVE AND REVOLUTION GO TOGETHER?
JUST as man and woman go together. Just as the head and the heart go together in you, just as the body and the soul go together in you. The heart cannot exist without the head

and the head cannot exist without the heart. They are the positive and the negative, yin and yang. Life consists of polar opposites -- and whenever you choose one against the other you will only be half, you will never be total.
The totality has to be courageous. And the greatest courage is to accept the polar opposites, because those polar opposites are illogical -- it should not be so, but it is so. The roots move downwards in the earth and the tree moves upwards. And the upward movement of the tree depends on the downward movement of the roots. It should not be so, it is so illogical.
Fried rich Nietzsche said that if you want to go to heaven you will have to send your roots to hell. And he is right. Without touching hell you will not be able to touch heaven either. Without being a sinner you cannot be a saint. And the man who has never been a sinner and has become a saint will be a poor saint, a very poor saint. His saintliness, his holiness, will have no richness in it.
The day lives with the night and through the night. And you are awake because you have been asleep, and you can rest because you have been working. Life depends on.the polarities -- choose one, and you destroy the whole rhythm. That's what has been happening -- the question is very relevant. Revolutions in the past have been of the head. That's why they have failed. Can't you see, all **The Revolution**s have failed? French or Russian or Chinese. Why have revolutions been a failure? The reason, the deepest reason, is because there was no heart. They were only from the head, they lived on logic. And life is illogical .

Marx is logical, life is not logical. Marx is bound to fail; the failure is intrinsic in the very choice. Religions have failed -- why? They have been choosing. They have been choosing spirit against matter, they have been choosing God against the world -- that's what their failure consists in. Choose and you will fail. Be choiceless and accept the whole. It needs real courage to accept the whole, because the whole consists of opposites. The whole consists of yes and no. In fact the 'and' only exists in language. The whole really consists of yes/no -- there is no 'and' even between the two to join them; they are one.

And when you can see the whole as one, the world disappears into God and God disappears into the world. And the man disappears into the woman and the woman disappears in the man, and the heart and the head both dance together hand in hand. To me, that is wholeness. And to be whole is to be holy.

And then arises a revolution -- the real revolution which transforms. Kabir is revolutionary in that sense of totality. Just the other day, we were talking about love and death. Buddha has chosen death, his religion depends on death. Christ has chosen love, his religion depends on love. Buddha is very very intellectual -- there exists no other religion which is so rational: the religion of analysis. Buddha does not say a single word which cannot be proved logically. That's why he will not use the word 'god', because God cannot be proved logically. He will not talk about anything that cannot be talked about and cannot be proved. He is utterly rational.

Christ follows the feeling, the emotion. His statements are absurd. Just think of a few statements of Jesus. they are

absurd. He says 'Those who have, more shall be given to them. And those who have not, even that which they have will be taken away.' Very anti-communist. Those who have should be given more. And Jesus says 'Those who are the first will be the last in my kingdom of God, and those who are the last will be the first. And if you really want the kingdom of God then be poor in spirit. If you go on holding to yourself you will lose. If you lose yourself you will find.' This will look utter nonsense to Buddha. These statements are not the statements of reason. These statements are the statements of love, of feeling, of intuition. That's why Jesus could say 'God is love.'

Kabir says: Life and death are together, and there should be no effort to choose. Love and death are two aspects of one energy. Here is his revolution -- he creates the greatest synthesis that has ever been tried. How can love and death be one? They ARE one. Kabir is not trying to prove anything, he simply reveals. He is not explaining anything and he is not giving a philosophy to the world. He simply illuminates -- whatsoever is the case, he illuminates it, he brings light. And you can see that love and death are one, matter and mind are one, the creator and the creation are one.

I call him revolutionary because he remains choice less. He does not choose, he allows life as it is. He has no prejudice, for or against. He never renounced life, he lived in the marketplace. But he transformed his marketplace into a meditative space. He lived in the world but he was not OF the world. He walked on earth but he walked in such a graceful way that he never touched the earth. Dualities disappear in him.

Revolution of the head will be political, because it will be violent. The thinking process is a process of violence. Thought is a rapist -- it dissects, it kills, it cuts into fragments. That's why science cannot say anything about the whole. It goes on dividing and dividing and dividing; it talks about the smallest, it does not talk about the total at all. It has no conception of the total -- the total is completely forgotten, as if the total does not exist. As if all that exists are electrons, neutrons and positrons. And soon they will be dividing them too. They go on dividing.

That is the process of the mind. Mind divides, love unites. Religions talk about God, the total, the whole; they don't talk about the part or the fragment. But religion remains lopsided, just as lopsided as science.

A new vision is needed in the world -- a new vision which will be as scientific as possible and as religious as possible. That I call revolution. The world is waiting for that revolution, the world is hungry for that revolution -- where religion and science can disappear into each other, where East and West can become one for the first time, where the materialist and the spiritualist are no more enemies but are holding hands in deep friendship. Because that is what is happening in life itself: matter is holding hands with spirit. The materialist need not be against the spiritualist, nor need the spiritualist be against the materialist. That is stupid. And that stupidity has lasted really too long and man has suffered too much.

The Revolution that is hot, heady and sharp, is bound to remain superficial. And **The Revolution** that comes from love will go deep, will arise from the very center. But remember, you are not to choose the center against the

circumference -- because without the circumference the center cannot exist, just as the circumference cannot exist without the center. They go together. The center is the center only because there is a circumference, and the circumference is a circumference only because there is a center. Take one away and the other disappears.
If man remains alone on the earth and all the women are destroyed, do you think man will last long? -- or vice versa. That's what has been happening. Man has created a culture, a society, which has not taken any note of the woman. That's why this society is ugly and this culture is crippled. That's why humanity is paralyzed -- only half has been dominating and the other half has not even been consulted, the other half has not been allowed its say.
All human societies up to now have suffered tremendously. There have been wars and wars and wars -- the whole history of humanity consists only of fighting and violence and murder. The heart is not allowed any place in its the woman exists almost in a non-existential way. This is the misery. The woman has to be accepted, respected: the woman will bring balance. The woman represents the other half, the opposite. Man alone is only half the story.
The Revolution that is only of the head is masculine, and **The Revolution** that is only of the heart is feminine. Both are not total revolutions. The total revolution will be a balance, a symphony: the woman and the man singing in chorus, singing the same song from two different angles. The song is one, the singers are two -- they meet in the song, they merge in the song. That song will have beauty, utter beauty.

The second question:

Question 2

WHAT ABOUT FOOD? IS IT NOT ABSOLUTELY ESSENTIAL TO BE A VEGETARIAN FOR SPIRITUAL GROWTH?

WHAT you do is never essential, what you are is always essential. Being is essential, doing is not essential. Being is essential, having is not essential. Consciousness is essential, character is not essential -- because it is not character that creates consciousness but consciousness that creates character.

If you are religious, if you are spiritual, things will change around you. You may become a vegetarian, you may not. It depends -- people are different. But to be a vegetarian cannot be an essential condition for being spiritual. There have been spiritual people who were vegetarians, and there have been spiritual people who were not. And it is good that life consists of variety, it is good that life consists of different kinds of people. Otherwise it would be utterly boring.

Just think -- only Mahaviras, roaming around the earth, naked vegetarians. No Krishna, no Christ, no Buddha, no Mohammed, no Mansoor. It will be a very poor world, it will be really ugly. And remember, Mahavira is beautiful but too many Mahaviras won't be beautiful.

God never creates the same person again. And the reason is that once is enough, once is more than enough. God is completely satisfied. He never repeats, He never duplicates. He believes only in originals, He has no carbon copies.

So I cannot say that food has any essential thing to contribute to your spirituality. But your spirituality may

change your food habits. That too cannot be predicted; I keep your freedom intact. less used to drink, and he is not less spiritual because of that. Patanjali will never be able to even conceive of a spiritual man drinking, but that is Patanjali's angle of seeing things. Jesus will not be able to understand: 'Why is Patanjali not drinking? If Patanjali cannot drink, then who else? If Patanjali cannot celebrate, then who else? He should be dancing, he should be singing, he should be celebrating -- he has arrived.'

But celebrations are also different. Somebody may celebrate by fasting, somebody may celebrate by feasting. People are different. If you can remember this you will never become a fanatic. Otherwise the danger is always there: on the path of spiritual growth the greatest danger is that of fanaticism. All so-called religions are fanatic, because they only allow that which THEIR scripture says, and THEIR founder says -- everything else has to be denied. That is making life very very limited. And life is unlimited, it is an infinity.

You ask: WHAT ABOUT FOOD? I don't talk about food, I talk about you -- the real thing is to happen there. When it has happened then I am not worried about you; then whatsoever you do will be right. Let me say it in this way: There is no act which is right and no act which is wrong, there are only persons who are right and persons who are wrong. When the right person does something it is right, when a wrong person does something it is wrong. Right and wrong are not qualities of any act -- all depends on who is behind the act.

For example, it happened: Buddha said to his disciples, to his monks and nuns, 'Whatsoever is given to you, you have to eat it. You should not demand, you should not become a burden on the society. You should simply go and stand before a house and if the people feel like giving they will give. You are not even to ask and you are not to give the details of what you need. Whatsoever is given, accept it in deep humbleness, gratitude, and eat it.' One day it happened, a monk was returning after begging food from the town and a crow flew upon him and dropped a piece of meat into his begging-bowl. Now, Buddha had said 'Whatsoever is given...' The monk was disturbed. He had not asked for this meat; it had fallen, it was in the bowl, he had not desired it. What should he do? He started thinking 'Should I throw it away or should I eat it? -- because Buddha has said "Don't throw anything away. People are starving, food is always a scarcity. Don't throw anything away; eat whatsoever is given." Should I throw it away or should I take it?'

The problem was such that there was no precedent. So he thought 'It is better to ask the Buddha.' When the assembly gathered he brought his begging-bowl and he asked the Buddha 'What am I supposed to do?'

Buddha closed his eyes, for a moment he meditated. He meditated because of two seasons. One: if he says 'Throw it away' then he will be creating a precedent of throwing things away. Then later on -- such is the cunning mind of man -- people will think that Buddha has given the freedom, if you feel that something is wrong you can throw it away. But then they will start throwing away foods that they don't like. That will be a wastage .

And then he thought 'Crows are not going to drop meat every day. This is just an accident and the accident should not be made a rule -- it is an exception.' So he said 'It's okay. Whatsoever is given, even if the crow has dropped meat, you have to eat it.'

That transformed the whole Buddhist history -- in subtle ways. The monks and the nuns started spreading the news to people that whatsoever is given, even if meat is given, they would accept it. And Buddhism became a meat-eating religion just because of that crow.
You see? The crows are more important than your Buddhas. They transform things. Man is so stupid that he will follow a crow rather than a Buddha.

I don't give you any particular instructions, what to eat or what not to eat. I simply teach you one thing: become more and more conscious, become more and more aware, and let your awareness decide.
Life is so complicated that if I start giving you details about everything -- 'This has to be eaten and this has not to be eaten' -- it will never be a complete guide for you; things will always be left. You can look into Jaina scriptures, they give every detail. That's why Jaina scriptures are not even worth reading. They go into such unnecessary detail: how many clothes the monk should have, how much food he should eat, how he should eat -- standing or sitting. How he should beg, how many things he should accept, how many monks should go walking together for their begging, whether nuns and monks should be together or not, or how much distance should be kept -- the details are infinite. If a

nun is ill, whether the monk should touch her body or not. Then there are details within details: if she is old or young -- if she is old it is okay, if she is young, no. When a nun is taking a bath should the monk look at her or not... Now, this goes on and on. The scripture doesn't seem to be religious at all, it is concerned with such stupidities. And still it cannot be complete -- because what about whether a monk should go to a movie or not? There were no movies, so you are at a loss; you have to decide yourself. Whether a monk should see a photograph of a nun or not... Now, there were no photographs -- and you cannot add anything to the scripture, it cannot be improved upon. So you have to always invent things for yourself.

When one has to find one's own way, why create this jungle of details? I simply give a light to you -- and that light will be enough, you will be able to find your path. I don't give you the map and I don't give you instructions: 'First go a hundred miles this way, then move to the right and then to the left.' The journey is such that no details are possible.

I would like to share a parable with you.

AMONG the youth of the country, there began a resurgence of interest in foods. Many different diet theories were offered, telling what was best to eat, and how and when to eat it. And with these theories came fierce loyalties, for eating is a very serious subject.

One young man said 'Whole grains only, with fruit and nuts.' And his girlfriend added 'Vegetables and fruits don't mix.' Her roommate believed 'No vitamin C, but lots of D and E.' And her cousin advised 'Fast one day out of every

ten.' And she had a friend who worked in a health food store, who said 'Minerals are the key.' And every evening she ground her teeth on a tablespoon of highly-advertised garden soil, attractively packaged.

Some discovered miraculous healing properties in certain foods, and for a time there were shortages of figs, apricot kernels, yak butter, sawdust and earthworms. But if these foods could be modified to bring out all their natural goodness, they might be even better. One young man read that vitamins are trapped within the cell walls of foods, and he began to prepare his meals with a blender. He blended bread, fruit and cheese with wheat germ, kelp and strawberry yogurt, and each of his meals came out a nutritious grey glue.

Then the dietary habits became more exotic. One very serious man learned that certain yogis can exist on air alone; and he tried it for a time. And he had a close friend who learned of an ancient practice of turning the stomach inside-out to improve digestive secretions. But he was forced to stop when the neighbors complained of the unusual sounds.

Now, the confusion was caused by the fact that each theory was a little bit true. And people changed from diet to diet and felt guilty because they continued to like the things they weren't supposed to. Yet their diet loyalties remained strong and, as these things go, each one believed his current diet to be the panacea for all mankind. And for all the debates heard throughout the land, the most frequent and heated was the question of vegetarian-versus -meat. One day, a wise man arrived in the city. A crowd gathered around him and he was asked all manner of questions. He

was asked about Mind, Soul, God, Stars, Love, Fate, and the significance of the Sanskrit language. These were all non-controversial topics. But then a young man asked 'Should I eat meat?'

A hush fell over the crowd, for this was important. The wise man answered with another question: 'How do you feel when you eat meat?'

The young man thought about that for a moment, then said 'Well, not as good.'

And the wise man replied 'Then don't eat it.' And there was a murmur of approval from the vegetarians in the crowd. Then another young man rose and said 'I like meat and I feel fine when I eat it.'

And the wise man said 'Fine, then eat it.' And there was a murmur of approval from the meat lovers. Then the voices became louder and the debate started anew.

Just then the wise man started to laugh. At first it was a chuckle that softened the serious crowd so that several grinning faces were seen. And the sight of the wise man sitting on the little dais laughing was so infectious that the crowd began to laugh with him. And as it often happens, there was one among the crowd that had an especially funny laugh, and this so tickled the wise man that he began to shake up and down until he nearly fell off his seat. And this so pleased the crowd that an enormous peal of laughter arose and echoed through the streets. And passers by, without knowledge of what had caused it, were so affected by the pleasing sound that they stopped and joined in, until a great throng of laughing people had gathered.

The sight and the sound of so many people enjoying themselves made the wise man... well, it went on and on

until not one among them could remember having such a nice time. But the nicest thing of all was, on that day nobody had indigestion.

Remember that. Whatsoever goes well with you is fine. Don't impose unnecessary structures upon your being. You are already in a prison, don't create bigger prisons for yourself. Although remember one thing: work as diligently as possible for becoming more conscious. Forget about character; character is a concern of the stupid and the mediocre. Let your whole concern be consciousness. And when you are conscious, when you are a little bit alert, aware, when a light starts burning in your inner being, when you are able to see, many things will change. Not according to any structure, not according to any ideology, not according to any fanaticism -- but according to your own understanding, things are bound to change.

My own feeling is -- remember, it is my feeling; it need not be a commandment to you -- my own feeling is that if you become more and more alert and aware, you will find it less and less possible to eat things which depend on hurting animals, which depend on destroying animals' lives. But this is not a commandment, and this has nothing to do with spirituality. It simply has something to do with an aesthetic sense.

To me, the question is more about a esthetics than about spirituality. In that sense I will call Mahavira more aesthetic than Jesus. Spiritual they both are, but Mahavira is more aesthetic. It is simply ugly to eat meat -- not unspiritual, remember, not a sin -- just ugly, dirty. To depend on killing animals -- just visualize -- for your small

taste buds which can be satisfied in many other ways, torturing millions of animals around the earth is anesthetic. You are not showing poetry, you are not showing feelings. Spirituality is possible. But a man should not only be spiritual, he should have some aesthetic sense too. The question is like this: If you ask me 'Is it essential to have a Picasso painting in my bedroom to become spiritual?' I will say it is not essential. You can become spiritual without a Picasso painting; no painting is needed. But having a painting in the room is aesthetic -- it creates a milieu of art around you, a sense of beauty. And once you understand this difference you will not be a fanatic, because art does not create fanaticism. In that way, art is more non-violent than your so-called religions -- they create fanaticism.

If you write poetry, if you paint or if you dance, it has nothing to do with spirituality. Just by painting you will not become spiritual. A man need not be a painter to become a spiritual person; spirituality is apart. But a spiritual man may like to paint. Zen masters have been painting and they have created wonders. Zen masters have been writing poetry, and their haiku are some of the greatest insights into beauty, into splendor, into reality.

Nobody has been as penetrating as the Zen poets, and in a few small words. They have written such great poetry -- to write that poetry others need to write great books, big books; they go on writing and writing, and even then not much poetry is found. But it has nothing to do with spirituality. Spirituality is possible without being a poet, without being a dancer, without being a musician. But if you are a musician, a poet, a dancer, your life will have more fulfillment. Spirituality will be at the center and all

these values will be on the circumference. You will have a far richer life. A spiritual person can be a poor person -- he may not have any capacity to enjoy music.

In fact that's what is happening in the world. If you go and see a Jaina monk and you talk about classical music he will not understand a single word of what you are talking about. And he will say 'Don't talk about worldly things to me. I am a spiritual person, I don't listen-to music.' If you talk about poetry he will not be interested. His life will be dry, it will not have juice. He may be spiritual but his life will be a desert.

And when it is possible to be spiritual and a garden too, why prefer the desert? When you can be spiritual and poetic too, why not have both? Have as many dimensions to your life as possible, have a multi-dimensional life. Become more aesthetic, more responsible. But I don't give you any details. And remember always, these are not essentials for being a spiritual person -- they will not help your enlightenment and they will not debar it. But the journey can be very very beautiful or it can be very very desert like. It all depends on you.

My own approach is to help make your journey a joy. Not only the end -- the spiritual person is only concerned with the end. He is in a hurry, impatient to reach the end; he does not bother what is happening on the roadside. And millions of flowers bloom there too, and birds sing songs and the sun rises and in the night it is full of stars. And all this too is beautiful. Let the journey also be beautiful. When you can pass through these enchanted lands, why not? But your concern should basically be for more consciousness. And whatsoever that consciousness makes

luminous for you, follow it. Let your consciousness be the only law. I don't give you any other law.

The third question:
Question 3
YOU HAVE SAID MANY TIMES THAT AT FIRST GREAT EFFORT IS NEEDED, BUT THERE COMES A POINT WHERE EFFORT CEASES. THEN ONE REACHES THE LIMIT OF ONE'S EFFORTS; FURTHER PUSHING TO OPEN THE DOOR IS FUTILE. THEN ONE DAY, ONE STEPS BACK AND THE DOOR OPENS OF ITS OWN ACCORD.
AFTER A LIFETIME OF SEARCHING FOR ENLIGHTENMENT, I HAVE COME TO THE POINT WHERE I HAVE LOST INTEREST IN LIFE, IN KNOWLEDGE, IN MEDITATION, IN ATTAINMENT. NOTHING SEEMS TO MATTER ANY MORE. YET I DO NOT FEEL I HAVE COME TO THAT FINAL PEAK OF EFFORT WHERE NOW THE OBVERSE OF EFFORT IS HAPPENING -- THE YIN COMPLEMENTING THE YANG.
ARE THERE NOT MANY MINOR PEAKS AND VALLEYS IN WHICH THE ENERGY REVERSES ITSELF AND WE REST WITHOUT EFFORT, BEFORE THE FINAL CESSATION OF EFFORT? HOW DOES ONE RECOGNIZE THE FINAL PEAK?

The question is from Elsie Albright.

FIRST: you ask, YOU HAVE SAID MANY TIMES THAT AT FIRST GREAT EFFORT IS NEEDED BUT

THERE COMES A POINT WHERE EFFORT CEASES. THEN ONE REACHES THE LIMIT OF ONE'S EFFORTS; FURTHER PUSHING TO OPEN THE DOOR IS FUTILE.

No, I have not said that, that further pushing of the door is futile. The further pushing of the door becomes impossible. Only then have you reached the peak of your efforts. It is not futile, it is not that you decide that now it is futile. No -- you cannot push. You have put your whole energy into it, now there is no more left. It is not a question of deciding on your part whether to push any more or not. If you decide, that simply means the peak was not yet close by, it was far away. You could have pushed a little more but you decided that it was futile. I have not said that.

The peak is reached only when it becomes impossible to push. You simply fall down. You have put in all that you had and there is no more left. You simply collapse. In that collapse you reach the ultimate in effort.

Remember, it is not a decision on your part to stop making any more efforts. No, you cannot make any -- even if you decide to, even if you think 'A little bit more.' You are exhausted, you are spent, there is no more left in you. You simply collapse. Remember the word 'collapse'.

And then I have not said that FURTHER PUSHING TO OPEN THE DOOR IS FUTILE. THEN ONE DAY ONE STEPS BACK AND THE DOOR OPENS OF ITS OWN ACCORD. I have not even said that.

You cannot step back. If you can step back you could have stepped ahead. It takes the same energy -- if you can go one step back why can't you go one step ahead? No, you simply collapse; you don't go anywhere, going becomes

impossible. Forward or backward is irrelevant, you simply can't go anywhere. You collapse on the spot where you are; all going simply disappears.

And I have not said either that the door opens of its own accord. I have been saying that the door is already open. The door has never been closed. But because you were pushing, your push was creating the closedness of the door. Your effort to attain was preventing you; your desire to reach was the barrier.

Now, in this state of collapse, you open your eyes and there is no longer any desire. Suddenly you see: your eyes have clarity. The desire was like a cloud on your eyes. Now there is no desire to achieve anything, nothing is left, you are simply spent. When you open your eyes in that state of spentness, your eyes are clear. It is a rebirth; you are born again. Your eyes have a luminosity they never had: you can simply see the door is not closed.

In fact the door exists not. You were creating it; your pushing, your effort, was really an effort to prove yourself. All efforts prove only one thing: the ego. They don't prove anything else. Effort means the ego is trying to prove itself, to prove to the world that 'I am somebody.' And when the 'I' exists, God becomes absent. Because you are too full of the 'I' you cannot see God. You are blind.

When the 'I' is no more there, you are spent, finished. You can see: God is present. And then one sees that God has always been present -- there was no need to ever go anywhere to find Him. Only He is. HE IS.

You say: AFTER A LIFETIME OF SEARCHING FOR ENLIGHTENMENT.

All search is for the ego. No search is for enlightenment. You cannot search for enlightenment -- the search creates the seeker, and the seeker is the barrier. The search goes on creating you more and more. Somebody is searching for money: he is not searching for money, remember, he is searching for the ego -- that can only be projected through the money. Nobody searches for money.

You have been searching for political power -- you wanted to become a president of a country or a prime minister. Nobody is searching for political power; political power is just an excuse to project the ego. We understand that -- we call these searches worldly. I would like to remind you: all search is worldly -- search for God, search for enlightenment, or whatsoever you like to call it. Searching is worldly because search means desire, and desire is the world.

You cannot desire God. God happens only when there is no desire, so to desire God is a contradiction in terms. You cannot desire enlightenment: enlightenment is only when there is no desire left, so it is a contradiction in terms.

One can only understand desire. In understanding the desire, the desire disappears. One sees the stupidity of desire, one sees the illusoriness of desire. One sees how the desire creates tensions, anxieties, how the desire creates madness. Seeing it -- just seeing it in its totality and its madness -- is getting rid of it. Not that you have to try to get rid of it, because that will again be another desire. This has to be understood very deeply because this is one of the most profound things to understand: seeing that desire leads

nowhere, one simply ceases to desire. And in that moment, that cessation of desire, enlightenment happens.

You say: AFTER A LIFETIME OF SEARCHING FOR ENLIGHTENMENT.

That is where you are wrong. All that search is an ego search, all that search is an ego trip. You don't call it money, you don't call it power, you don't call it prestige -- now you call it enlightenment. You have simply changed the name. You have only changed the label; the container is the same and the content is the same. You are deceiving yourself. There is no other-worldly desire, all desires are worldly.

When desiring ceases, the other world opens. The other world is hidden in this world. But because your eyes are full of desire, full of the ego, you cannot see it.

Just watch. You are in the market and somebody comes and says your house is on fire. You rush towards the house, you cannot see anything else. Somebody may be saying hello, good morning, somebody may be insulting you, shouting at you, but you don't notice anything. Your house is on fire: you don't have time, you don't have consciousness, for all that is going on in the marketplace. A magician is showing his tricks and you rush by: your house is on fire. A beautiful woman passes by: on any other day you would have stopped, your breathing would have stopped, but today it doesn't matter. You can't even remember whether she was a woman or a man, beautiful or ugly, young or old. And this is not an ordinary phenomenon, to forget whether she was a man or a woman, because this is the only thing

that you never forget. You can forget the name of a person, you can forget his religion, you can forget his address, his phone number. You can even forget his face, you can forget his age, you can forget everything -- but you never forget whether he was a man or a woman. Have you ever observed the phenomenon? You never forget this. Have you ever wondered whether he was a he or a she? It never happens -- because your man simply goes so deeply towards the woman, your woman is attracted so deeply by the man, that you cannot forget. It becomes part of your consciousness.

But when your house is on fire there is a possibility, you may not remember. What is happening? Your eyes are projected towards the fire. And it may be just a rum our -- when you reach home, the children may be playing and there is no fire; somebody played a joke. But it still worked. You were projected so much into the future that you became absent to the present.

That's what is happening in desire. You want money: it will take ten years', twenty years' work to arrive. Now twenty years' future is projected. You start planning: when you have money what house you are going to purchase and what car, and what woman you are going to marry, and how you will live -- twenty years' time, and you start projecting. Now your eyes start moving away and away, farther and farther away from the present.

And God is present, God is not in the future.

Enlightenment is now or never. So when you think about enlightenment you are always thinking of the future. That's what Kabir says again and again: It is here! It is now! Don't project it in the future, otherwise you will miss it.

Enlightenment is not like a treasure hidden somewhere that you have to search for. Enlightenment is your nature, it is you. It is already given, you need not go anywhere for it. But you have been going to this master, to that master, to this religion, to that religion. That's what you mean: AFTER A LIFETIME OF SEARCHING FOR ENLIGHTENMENT... You went wrong from the first moment; your first step was wrong. Enlightenment cannot be desired, it cannot become a goal. Once you make a goal out of it you will go on missing -- one life, two lives, a thousand lives.

Now you say: I HAVE COME TO THE POINT WHERE I HAVE LOST INTEREST IN LIFE.

It is because of that enlightenment that you have lost interest in life because life is present and enlightenment is far away. And you are interested in the faraway -- how can you be interested in the close, the obvious? Life is this woman, this man. Life is this food, life is this music, life is this. ITI ITI: this and this and this. And enlightenment is that -- far away; maybe it will take millions of lives to travel to it. And you will have to climb mountains and you will have to swim oceans and then you will arrive.
If you become interested too much in the future you start losing contact with life, you start losing interest in life.

You say: I HAVE COME TO A POINT WHERE I HAVE LOST INTEREST IN LIFE, IN KNOWLEDGE, IN MEDITATION, IN ATTAINMENT.

You have lost interest in life. You have not yet lost interest in knowledge, otherwise you would not have. asked the question -- for what? A question means a search for knowledge; a question is that and nothing else. A question is a groping for knowledge, for more knowledge. That is true that you have lost interest in life. That happens to all enlightenment seekers.

That's where I am against the tradition. I don't want you to become an enlightenment seeker, I want you to become enlightened this very moment. I want you to declare to yourself: 'I am enlightened.' And live an enlightened life after that, don't become unenlightened again! -- because the mind tends to become unenlightened again. One moment you say 'Okay, I am enlightened.' But then something happens and you become unenlightened. Somebody insults you, so you say 'For a moment let me be unenlightened again. Later on I will see. First I have to see to this man and I have to show him that you can't take me for granted, you can't take me as if I am enlightened. I will show you that I can still be unenlightened.'

There are a thousand and one temptations to become unenlightened again and again and again. And I know, many times you HAVE become enlightened. And I am not saying that those moments are wrong or those moments are illusory -- no. You have touched it, you have penetrated it, you had a vision. But it didn't last; you were not capable enough to keep it flowing. For a moment it came like lightning, and then it was gone. You could not make a small lamp out of it.

I have not come across a single man in my life who has not had enlightened moments. You yourself don't believe that

you can be enlightened, so you don't even take note of them. Some day walking on the beach and the sun is beautiful and the breeze is salty... and a moment comes, a door opens. Suddenly you start seeing things as you have never seen them. You are utterly lost in the moment; there is no past and no future. You have forgotten who you are, you have forgotten what you want to become, you simply ARE -- in tune with the ocean and the wind and the sun. This is enlightenment -- although I know you are not capable of living in it, because you have not created a meditative space inside you. So it comes and goes.

If you have created a meditative space inside you, that meditative space will be able to contain it. That's what meditation is all about: the capacity to contain enlightenment. Enlightenment comes to everybody -- but you have so many holes in your being, it flows out, it simply leaks out.

Seeing a tree in full bloom, the spring has come and you are in a kind of awe. Seeing the green and the red and the gold of the tree, you are transported into another world. This is enlightenment. You fall back; the gravitation is too much. Your wife comes and says 'What are you doing here?' -- and you are back again in your unenlightened state.

And you are not courageous enough to accept the fact, because you don't respect yourself. You have been taught by the so-called religious people to condemn yourself. You cannot accept that 'Enlightenment can happen to me. It happens to Buddha -- okay. It happens to Christ -- maybe. But it can't happen to me. To me? It can't happen to me.'

You have not respected yourself, you have not loved yourself.
Otherwise enlightenment comes to everybody, all and sundry. It comes to sinners, it comes to saints. Enlightenment has no condition for coming. In fact to use the word 'coming' is not right -- it arises. The impact of the sun and the beach, the impact of the morning breeze, and it arises inside you, a wave. Then it relapses back because you don't have the space to contain it.
Be meditative and you will be able to contain that moment for longer periods. And when you are totally meditative... and what do I mean by 'meditative'? When you are totally thoughtless. It is thought that functions as a hole in your being -- and you have so many thoughts, so you have so many holes. Your bucket is full of holes: with this bucket you go to a well and you try to draw water. When you lower the bucket down into the well, when it is in the water it is full of water. Then you start drawing it and the water starts leaking. By the time it reaches your hands it is empty. And it is not that it was not full of water when it was in the well -- it was. Exactly like that, it happens: there are moments when you are full of enlightenment.
Making love to your woman it happens. In that orgasmic space suddenly you are enlightened. You are a Krishna, and your wife, your beloved, is a Radha. You are no longer ordinary human beings. Suddenly you belong to eternity and not to time. Suddenly you are no longer physical bodies -- you have Buddha bodies in that moment. But then it is lost; you fall back.
It is like jumping. You can jump, and when you jump you lose the earth, the gravitation -- for a moment you are part

of the sky. But then you fall back because you don't have wings.
You will have to grow wings. Meditation is not really a search for enlightenment; enlightenment comes without any search. Meditation is just growing wings, or creating a space inside you so that when the guest comes you can persuade the guest to live inside you and become the host.

AFTER A LIFETIME OF SEARCHING FOR ENLIGHTENMENT I HAVE COME TO THE POINT WHERE I HAVE LOST INTEREST IN LIFE...

The religious people always come, are bound to come, to that point where they lose interest in life -- because your religions are against life, anti-life. And life is God, so your religions are all anti-God.

... IN KNOWLEDGE... No, that you have not lost -- the question still arises.
... IN MEDITATION... No, that you cannot lose, because you have not known what meditation is. How can you lose interest in something which you have not known? You can lose interest only in something which you have known -- familiarity creates boredom. Meditation you have not known. If you had known meditation, enlightenment would have happened.

And you say: I HAVE LOST INTEREST IN ATTAINMENT.

That too you have not lost. All that has happened through your search for enlightenment is that your life has gone down the drain. You have missed your life. But it is never too late -- you are still alive and breathing, and the possibility is still there.

NOTHING SEEMS TO MATTER ANY MORE. YET I DO NOT FEEL I HAVE COME TO THAT FINAL PEAK OF EFFORT...

Your feeling is right, you have not come to the final peak of effort.

ARE THERE NOT MANY MINOR PEAKS AND VALLEYS IN WHICH THE ENERGY REVERSES ITSELF AND WE REST WITHOUT EFFORT BEFORE THE FINAL CESSATION OF EFFORT?

Yes, there are many; millions, in fact. Before the absolute enlightenment -- what Buddha has called parinirvana -- before the absolute enlightenment there are many many satoris, many samadhis. Small, big, many. Before you utterly disappear, you come many times to small peaks, big peaks. And many times it happens: the door opens. That's what I would like you to be aware of.
Be alert of all that is happening around you. In your very ordinary life the extraordinary is hidden. It calls you sometimes, it is heard. Sometimes it is very visible, almost tangible; sometimes it is very close, you can hug it. Yes, sometimes it is far away -- in fact what is happening is that whenever your mind is clouded too much by thoughts it is

far away. The quantity of your thoughts is the distance. Whenever your mind is less burdened with thoughts it is close by. Whenever there are only thin layers of thought and you can see through them, peek through them, it is very close -- you can hug it, it is tangible.

When your thoughts are utterly gone, a state of no-mind has arisen in you. Then it is you -- not even close. Enlightenment is you. But you have disappeared, you are no more to be found. Before that, many small satoris happen.

Here, to my sannyasins, it is an almost everyday phenomenon. It happens all the time, and it happens in such ordinary situations that one cannot believe it. Great trust is needed. It happens in such ordinary situations that it shatters all your ideas that it can happen only in the Himalayas or it can happen only in a sacred place or it can happen only somewhere where the world is almost non-existential or it can happen only when you are alone in a cave in Tibet.

No, it happens everywhere, it happens all the time. It happens walking on the street, it happens talking to a man. It happens sitting silently in your room, it happens taking your bath. It can happen any moment, it can happen any place. But one thing has to be remembered: it can be seen by you only when there are no thoughts. Otherwise you are engrossed so much in your thoughts. you go on missing it.

The fourth question:

Question 4

WHAT IS THE DIFFERENCE BETWEEN LIKING AND LOVING, TO LIKE AND TO LOVE? AND ALSO,

WHAT IS THE BETWEEN ORDINARY LOVE AND SPIRITUAL LOVE?

THERE is a great difference between liking and loving. Liking has no commitment in it, loving is commitment. That's why people don't talk much about love. In fact people have started talking about love in such contexts where no commitment is needed. For example. somebody says 'I love ice cream.' Now how can you love ice cream? You can like, you cannot love. And somebody says 'I love my dog, I love my car, I love this and that.'

In fact people are very very afraid of saying to a person 'I love you.'

I have heard: A man was dating with a girl, for months together. And the girl was of course waiting, waiting -- they were even making love but the man had not said to her 'I love you.'

Just see the difference. In the ancient days, the ancients used to fall in love. Now people make love. You see the difference? Falling in love is being overwhelmed by love; it is passive. Making love is almost making it profane, almost destroying its beauty. It is active, as if you are doing something; you are manipulating and controlling. Now people have changed the language -- rather than using 'falling in love' they use 'making love'.

And the man was making love to the woman but he had not said a single time 'I love you.' And the woman was waiting and waiting and waiting.

One day he phoned and he said 'I have been thinking and thinking to say it to you. It seems now the time for it has come. I have to say it; now I cannot contain it any more.' And the woman was thrilled and she became all ears -- for this she was waiting. And she said 'Say it! Say it!' And the man said 'I have to say it, now I cannot contain it any more: I really like you so much.'

People are saying to each other 'I like you.' Why don't they say 'I love you'? Because love is commitment, involvement, risk, responsibility. Liking is just momentary -- I can like you, and I may not like you tomorrow; there is no risk in it. When you say to a woman 'I love you' you take a risk. You are saying 'I love you: I will remain loving you, I will love you tomorrow too. You can depend on me, this is a promise.'

Love is a promise, liking has nothing to do with any promise. When you say to a man 'I like you' you say something about you, not about the man. You say 'This is how I am, I like you. I like ice cream too, and I like my car too. In the same way, I like you.' You are saying something about you.

When you say to a person 'I love you' you are saying something about the person, not about you. You are saying 'You are lovely.' The arrow is pointing to the other person, and then there is danger -- you are giving a promise. Love has the quality of promise in it and commitment and involvement. And love has something of eternity in it. Liking is momentary; liking is non-risky, non-responsible.

You ask me: WHAT IS THE DIFFERENCE BETWEEN LIKING AND LOVING? AND ALSO, WHAT IS THE DIFFERENCE BETWEEN ORDINARY LOVE AND SPIRITUAL LOVE?

Liking and loving are different, but there is no difference between ordinary love and spiritual love. Love is spiritual. I have never come across ordinary love; the ordinary thing is liking. Love is never ordinary -- it can't be, it is intrinsically extraordinary. It is not of this world.

When you say to a woman or a man 'I love you' you are simply saying 'I cannot be deceived by your body, I have seen you. Your body may become old but I have seen you, the bodiless you. I have seen your innermost core, the core that is divine.' Liking is superficial. Love penetrates and goes to the very core of the person, touches the very soul of the person.

No love is ordinary. Love cannot be ordinary, otherwise it is not love. To call love ordinary is to misunderstand the whole phenomenon of love. Love is never ordinary, love is always extraordinary, always spiritual. That is the difference between liking and love: liking is material, love is spiritual.

The fifth question:

Question 5

WHY DO YOU TELL JOKES? AND WHY DON'T YOU LAUGH AT YOUR OWN JOKES?

FIRST: Religion is a complicated joke. If you don't laugh at all you have missed the point; if you only laugh you have missed the point again. It is a very complicated joke. And

the whole of life is a great cosmic joke. It is not a serious phenomenon -- take it seriously and you will go on missing it. It is understood only through laughter.
Have you not observed that man is the only animal who laughs? Aristotle says man is the rational animal. That may not be true -- because ants are very rational and bees are very rational. In fact, compared to ants, man looks almost irrational. And a computer is very rational -- compared to a computer, man is very irrational.
My definition of man is that man is the laughing animal. No computer laughs, no ant laughs, no bee laughs. If you come across a dog laughing you will be so scared! Or a buffalo suddenly laughs: you may have a heart attack. It is only man who can laugh, it is the highest peak of growth. And it is through laughter that you will reach to God -- because it is only through the highest that is in you that you can reach the ultimate. Laughter has to become the bridge. Laugh your way to God. I don't say pray your way to God, I say laugh your way.to God. If you can laugh you will be able to love. If you can laugh you will be able to relax. Laughter relaxes like nothing else.
So all jokes to me are prayers -- that's why I tell them.

And you ask: WHY DON'T YOU LAUGH AT YOUR OWN JOKES?
Because I have heard them before.

And the last question:
Question 6
OSHO, I SEE THAT THE PEOPLE HERE AROUND YOU ARE VERY MUCH EXCITED ABOUT

SOMETHING. BUT I DON'T UNDERSTAND WHAT EXACTLY IT IS.

HENRY David Thoreau said 'Only that day dawns to which we are awake.' If you are fast asleep in the morning you will not see the sun rising and you will not hear the birds singing and you will miss all that celebration that goes on in the morning. If you are awake, only then does the day dawn for you.

For a blind man there are no rainbows, no colors. Unless you have eyes, rainbows don't exist. For a deaf person there is no music, no sound.

Remember, something is really happening here. And I can understand your question, and people around me ARE really excited. Something is happening to their innermost core. They are moving into a different dimension, they are opening something unknown in their being. They are discovering themselves, they are growing, they are feeling grounded and centered.

The trees grow only if their roots grow in the earth. With man it is just the reverse: man grows roots only if he grows. Trees grow only if they have roots, man can have roots only if he grows. And when you feel rooted in existence you feel it is your home. Then you don't feel an alien, you don't feel a foreigner, you don't feel an outsider. It is all yours -- all the stars and all the suns and all the moons, it is all yours. There is no need to possess anything because the whole universe is yours.

This I call real renunciation. Not that you renounce meaningless things: somebody renounces money and thinks he has done a great obligation to God, he has renounced money. What are your notes to God? What do they mean in

the universal? They don't mean anything; they are very local. In fact that which seems money to you is not money in China.

You may be surprised that savages, down the ages, have been fighting for such things that you will not conceive how they did, and why. For feathers, savages have killed each other, or for seashells or for bones or bone ornaments. Now we laugh -- this is stupid. But what are your currency notes? A feather is far more valuable than your currency note because the feather has a beauty which nature has given to it. Your currency note is as valuable as you pretend it to be, or has as much value as you have agreed that it will have. It is an agreement, a contract.

And savages look foolish because they will fight for small things. For what have you been fighting? And it is not only that you fight for these small things, meaningless, utterly meaningless and ridiculous -- your so-called saints are valued very much because they renounce these stupid things. Either you cling to these but you value them, or you renounce them but you still value them. Otherwise what is the point of renouncing them?

I don't teach renunciation. I teach that the whole world is yours, so why possess? What is the point of possessing? You possess moons and stars, you possess God. What else do you need?

Something is happening to my people here. You must be new to this place and you will not know why they are so much excited. Let me tell you one anecdote.

A teacher asked the children in her art class to depict on the blackboard their impressions of the most exciting thing they could think of.
The first little boy went to the board and drew a long jagged line. 'What's that?' asked the teacher.
'Lightning' the boy replied. 'Every time I see lightning I get so excited I want to yell!'
'Fidel' said the teacher. 'That's a very vivid picture.'
The second child, a little girl, drew a wavy line with the broad side of the chalk. That was her idea of thunder, she explained, which always made her feel excited. The teacher said that her picture was excellent, too.
Then little Neal stepped to the board, drew a single dot, and sat down. 'What's that?' queried the teacher, a bit perplexed.
'It's a period,' replied Neal.
'Well, Neal, what's so exciting about a period?' 'I don't know, teacher' the boy answered. 'But my sister has missed two of them, and my whole family's excited!'

Now, the child cannot understand what is happening. The sister has missed two periods: it is beyond his comprehension. But the whole family is excited -- he can see that.
You must be new here, a child. Go orange and you will understand what is so exciting, what is going on here. You will have to participate in it to know it -- you will have to become part of this mad family. Go orange.